

EGYPTIAN COLLOQUIAL
ARABIC

Uniform with this volume

THE PHONETICS OF ARABIC

A Phonetic Inquiry and Practical Manual for the Pronunciation of Classical Arabic and of one Colloquial (the Egyptian). By W. H. T. GAIRDNER, Adviser in Arabic Studies at the School of Oriental Studies, Cairo.

EGYPTIAN COLLOQUIAL ARABIC READER

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HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS

*Printed in England at the OXFORD UNIVERSITY PRESS
By John Johnson Printer to the University*

THE AMERICAN UNIVERSITY AT CAIRO
ORIENTAL STUDIES

EGYPTIAN COLLOQUIAL ARABIC

A Conversation Grammar

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By

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SECOND EDITION

*revised & mostly
rewritten*

LONDON
OXFORD UNIVERSITY PRESS
HUMPHREY MILFORD
1926



ALUMNIS
SCHOLAE STUDIORUM ORIENTALIUM
AL-CAHIRENSIS
QUORUM IN CORPORIBUS MINIME VILIBUS
FACTUM EST EXPERIMENTUM
PRIMUM DEINDE ALTERUM

PREFACE TO THE SECOND EDITION

THIS edition represents the experience gained by the use of the first edition, for nearly a decade, by class on class of keen language-students at the School of Oriental Studies, Cairo. Three-fourths of the material is entirely new, and the remaining fourth has been recast or thoroughly revised. But the main plan and the method of the book, having stood the test of practical experience and use, have been retained.

I desire to emphasize once more the frank limitation of aim mentioned in the preface to the first edition—that this work *envisages primarily the ensemble of teacher-and-student*. It is a book for *oral* use, for study with an Arabic *teacher*. At the same time, the needs of students working alone and at a distance from Arabistan have been more clearly remembered in this edition, and it is hoped that these will find nearly all the contents of the book (apart from pronunciation) self-explanatory.

The Englishing of the Arabic will no doubt please nobody. It was necessary to keep it as literal as possible, so that each Arabic word should be self-explanatory, and it was also necessary to hint at colloquial equivalents. No mortal man could produce decent or even consistent English when trying to balance two such contradictory aims. If the so-called English is merely intelligible, still more if it is intelligible on both sides of the Atlantic Ocean, I beg of stylists to consider it sufficient.

I am most of all, and deeply, indebted to my colleague in the School of Oriental Studies, the Rev. E. E. Elder, of the American Mission, Cairo, for placing at my disposal the fruits of his recent study in linguistics and the wide experience gained in supervising the work of Arabic teachers and students. Some very important features of this edition are due to his suggestions, without which I should have been at great disadvantage during the progress of this work.

Although my Arabic coadjutor in the first edition, Sheikh KURAYYIM SALLAM, had no hand in the preparation of the present one, the permanent value of his work is still evident in these pages and must be again acknowledged. I am indebted to Sheikh ABDUL-KHALIK, of the S.O.S., for his valuable co-operation in the preparation of the new material for the present edition. I also received special assistance from MILAD Effendi SALEEB, of the S.O.S., in revising the old material.

My thanks are further due to my wife and children, who assisted me in preparing the Vocabulary, and to the kind friends who at various stages helped with copying.

W. H. T. G.

Sept. 1926.

FROM THE PREFACE TO THE FIRST EDITION

OF all Arabic colloquial dialects, the best work, and the most work, has probably been done on Egyptian Arabic. What has been accomplished in this field by Spitta, Willmore, S. Spiro, and others, will certainly not be superseded. This being so, it is incumbent on the newcomer to justify his entrance into that field, by indicating the special need which he is attempting to meet. That need in the present case can be summed up by the word *presentation*. It seemed to the writer that an effort should be made to apply to Egyptian Arabic some of the modern methods now used in teaching living languages; that a book needed to be compiled which should have constantly in view the *ensemble* of teacher-and-pupil, and the oral conversational work in which they are supposed to be engaged.

Among the special features which have been included, the following may be mentioned :—

1. The abolition of disconnected sentences, which are destitute of context, and whose reason for existence is to illustrate some grammar rule. With few exceptions all the sentences in this book have a context, consisting either of objects, pictures, or actions which are immediately intelligible; or of a definite subject-matter, the elements of which are intelligibly connected *inter se*.

2. The abolition of the dry-bone verb conjugations and paradigms. Each verb-unit is clothed in an appropriate sentence, and these sentences are arranged in dialogue form, thus giving living practice in the use of the various persons and attached pronouns.

3. The abolition of grammar rules preceding each exercise, and the substitution of leading questions which enable the student himself to deduce the grammar illustrated by the subject-matter of each section. Thus each student compiles an Arabic grammar for himself.

4. The medium of instruction is Arabic from the very outset, English being dispensed with. Even the insertion of the English parallel pages, for which I apprehend the censure of Reform

Method enthusiasts (to whom I owe so much), is intended to accord with this aim; for a glance at the English in print will save having to drag English into the conversation. (Moreover the English section will be useful for retranslation, which is so valuable a way of conserving the results of each lesson.) It must not be forgotten that in the east good language-teachers are rare, not common; and it would not therefore be safe to argue that, because trained language-teachers of the direct methods in the west can throughout and entirely refrain from calling in the aid of English, this will be the case when so difficult a language as Arabic is being taught by eastern teachers to Europeans.

It remains to add a few words about the notation which has been used in this book.

In regard to the use of a Romic rather than the Arabic system no apology at this time of day is needed. It is sufficient to say that all who have worked seriously at any Arabic Colloquial have found Arabic symbols for it not only inconvenient, but utterly impracticable. So little does the use of Romic symbols interfere with the study of the Classical in the Arabic character that the parallel use of the two has been found an *advantage*, in helping to keep the two forms ocularly, and mentally, distinct. But what kind of Romic? It is unfortunate that all who have written on Arabic have employed systems more or less different from each other; so that the introduction of yet another system—and so different a one—needs an apology, especially seeing that the Egyptian Government's recent adoption of one of the others (Willmore's) for the place-names in its maps and plans might seem to have gone some way to standardizing that system.

The following considerations, however, determined the writer to abandon Willmore's system, and adopt that of the International Phonetic Association (with the necessary modifications).

1. The multiplicity of the diacritic points below the letters and the length-marks above; the unsoundness, scientifically, of having so many marks above and below the eye's line of travel; and the proved insufficiency of those marks to arrest the attention; and to ensure correct habits of pronunciation. In the present book the diacritic marks have been introduced into the body of each letter, and the length-mark is now in the same line as the letters themselves.

2. The unsoundness of using two letters to indicate one sound, as Willmore's [sh] for [ʃ], [qh] for [g]. This defect was still

more apparent when the letters had to be doubled, and the clumsy groups [shsh], etc., were produced.

3. The advisability of adopting a scientific phonetic notation which would be internationally valid, because internationally recognized.

Only the International Phonetic Alphabet appeared to satisfy the necessary conditions; and in consequence it was finally adopted for this work. Experience has shown that there is no need whatsoever to be alarmed by its apparent novelties. Students have experienced no difficulty in slipping into it from the very first lesson.

If this book aids any student to a surer and speedier acquisition of a grammatical and idiomatic Arabic, I shall feel greatly rewarded.

CAIRO

Nov. 9, 1916.

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DIRECTIONS

FOR THE MOST ADVANTAGEOUS USE OF THIS BOOK

1. Let the teacher teach the subject-material of the early chapters *in Arabic* and *without reference to the Arabic text* on the part of the student.¹ The Arabic text should at first *not* be read. It is for revision and private study.

2. The literal English translation will help the student to dispense with explanations in English during the lesson.

3. After going over each lesson again and again, the student should cover up the Arabic side and read off the English into Arabic. The student's ability to do this easily, and also to run-off the Memory work, is the sign that he is ready to proceed to the next chapter.

4. Orthography will be secured by the careful correction of the Compositions, and by *dictation*. This might consist of a few sentences of each new lesson before it has been studied. Full use should be made of these Composition and Memory-work sections.

5. With regard to the Systematic Grammar syntheses, they should be worked up and worked out by each student in a special note-book. In this way every one will build up and compose a comprehensive Colloquial Arabic Grammar for himself, as he goes along. If any student hankers after the old analytic arrangements of the verbs, "I love, thou lovest", etc., he can work them out very easily from the Verb-Drill sections, where the first paragraphs of each give all the simple forms. This will benefit him far more than to have dry verb-tables constructed and printed for him. The oral working out of these conversational Verb-Drills (preferably, of course, by two or three students working together) may seem dry enough, but it is *there* that the road to freedom in speaking Arabic lies.

6. This scheme of teaching Egyptian Arabic is completed by the Reader which forms a companion volume to this one. It is contemplated that students will make a start with this Reader after completing Chapter XVI of this book, and that thereafter work will be carried on in the two books together.

¹ And still more on the part of the teacher, who should have mastered the contents of each chapter before teaching it. And it is for the student to see that he does so.

ALPHABET

THE characters used in this book for the Arabic consonants and vowels are those of the International Phonetic Alphabet, with a few necessary modifications. We give them here, with the corresponding Arabic symbols, arranged in the usual Arabic order of consonants. For their values, see the Author's *The Phonetics of Arabic*.

Consonants :

ʔ	أ	ʔalif	t	ط	tɒ
b	ب	be:	z	ظ	zɒ
t	ت	te:	ʕ	ع	ʕe:n
g ¹	ج	gi:m	ɟ	غ	ɟe:n
h	ح	hɑ	f	ف	fe:
x	خ	xe:	ʔ ²	ق	qɒ:f
d	د	dail	k	ك	ka:ɪf
r	ر	re:	l	ل	la:m
z	ز	ze:n	m	م	mi:m
s	س	si:n	n	ن	nu:n
ʃ	ش	ʃi:n	h	ه	he:
ʂ	ص	ʂɒ:d	w	و	waw
ʈ	ض	ʈɒ:d	j	ي	je:

Vowels :

(Long vowels denoted by sign : ; half-long by ˙.)

fatħa	{	a (near I. P. A. æ).
		ɑ (when <i>short</i> , near I. P. A. ʌ ; when <i>long</i> , near I. P. A. ɑ).
		ɒ (near I. P. A. ɒ).
kasra	{	e
		i
ḍamma	{	u
		o
ə Indeterminate.		

¹ Pronounced in Cairo as in "got"; in Upper Egypt as in "gin".

² Pronounced in Cairo ʔ; in Upper Egypt ɟ; in Classical q.

ACCENT

Important:—

In order to avoid the multiplication of diacritic signs, the sign for accent (') has been employed as sparingly as possible.

This sign is placed at the beginning of the syllable accented; e. g. (below) **ka'man** (accent on second syllable), **'fahma** (on first syllable).

If the following two points are remembered, they will be found a sufficient guide to almost all the words which have no accent-mark:

- (1) a long vowel (: or ·) is invariably the accented vowel;
- (2) if there is no long vowel, the accent is on the last syllable but one, unless otherwise marked.

N.B.—The following expressions are liable to be used in teaching from the outset:

Again!	min ta:ni!
Once more!	ka'man marra!
Right!	ta'mam!
Not right!	muf tamam!
See!	fu:f (m.s.) fu:fi (f.s.), fu:fu (pl.)!
Say!	?u:l (m.s.) ?u:li (f.s.), ?u:lu (pl.)!
Means what?	jaʃni ?e:h?
(Do you) understand?	fa:him (m.s.) 'fahma (f.s.) fahmi:n (pl.)?
Understood?	mafhu:m?
Yes.	aiwa.
No.	la:.

CHAPTER I

[*Grammatical Scheme*:—SUBJECT and PREDICATE. MASCULINE NOUN (indefinite). ADJECTIVE, as predicate and as attribute.]

Conversation.

1. A book!
2. This (is) . . . a book. This is a book.
3. What is this? Say "This is a book"!—This is a book.
4. And what's this?—That's a book too.
5. What is this?—That's a handkerchief.
6. And what's this?—That is paper.
7. See! This is a *white* handkerchief. Do you understand "white"?
This is paper, isn't it?—Yes, that's paper.
8. Well then, this is *white* paper. And what's this?—That's a shirt.
9. So then, this is a white shirt. This is white, and this is white, and this is white. This is a white handkerchief; and this, white paper; and this, a white shirt.
10. What is this?—It's ink.
11. Is it white?—No, it's not white, but black.
12. Is this a black handkerchief?—No, it isn't black, but white.

Towards Composition, and for Orthography.

[*Arabize these sections to the Teacher first, orally. When they are mastered orally, write them down and have the orthography corrected.*]

Is this a black shirt? No, it's not a black shirt, but white. And this is white too, isn't it? You understand white and black now (dilwəʔt).

1. fɒslɪ wa:hɪd.

mubtada wi xɒbɒr. ism mʔzakkar (nakira). sifa.

1. kita:b!
2. da kita:b. da_kta:b. (See note below.)
3. ʔeh da? ʔu:l "da_kta:b"!—da_kta:b.
4. wi ʔeh da?—da_kta:b kaman.
5. ʔeh da?—da mandi:l.
6. wi ʔeh da?—da wɒrɒʔ. *abyad* *waraʔ*
7. fu:f! da mandi:l_abjɒɖ. fa:him "abjɒɖ"? da wɒrɒʔ. muʃ
kida?—ʔaiwa da wɒrɒʔ.
8. baʔa da wɒrɒʔ_abjɒɖ. wi ʔeh da?—da ʔɒmi:s.
9. baʔa da ʔɒmi:s_ʔabjɒɖ. da ʔabjɒɖ wi da ʔabjɒɖ wi da ʔabjɒɖ.
da mandi:l_abjɒɖ, wi da wɒrɒʔ_abjɒɖ, wi da ʔɒmi:s_
ɒbjɒɖ.
10. ʔeh da?—hu:wa hibr.
11. hu:w_abjɒɖ?—la:, hu:wa muʃ abjɒɖ la:kin_iswid.
12. da mandi:l_iswid?—la:, hu:wa muʃ iswid la:kin_abjɒɖ.

Note—important.

The first version shows how the two words are pronounced *separately*; the second how they are pronounced *together* in fluent speech. The full unelided form of a word will usually be given the first time it occurs. Much use has been made of the half-prolongation sign (·), from which it is to be understood that with *full* fluency and speed prolongation would disappear; but that with imperfect fluency and speed some prolongation not only may but must appear. For the rest, the student must get the teacher to give him the full forms if he wishes to pronounce the words of any sentence slowly or separately. For rules for such elisions see W. H. T. GAIRDNER'S *Arabic Phonetics*, pp. 68-71, 78-9, 80-2.

For Memory-work. lil hifzɪ ge:ban.

aiwa, da ʔɒmi:s_ɒbjɒɖ, wi da mandi:l_abjɒɖ. da hibr;
hu:wa muʃ abjɒɖ la:kin_iswid.

CHAPTER II

[Grammatical Scheme :—The DEFINITE ARTICLE il.]

1. See, this is a big book and this is a small book.
2. Is this one big or small?—That is big [small].
3. Is this a big book?— $\begin{cases} \text{Yes, it's a big book.} \\ \text{No, it's a small book.} \end{cases}$
4. See, this is a door. This is an *open* door, . . . and this is a *shut* door.
5. Is the door open now?— $\begin{cases} \text{Yes, the door's open now.} \\ \text{No, the door isn't open now; it is} \\ \text{shut now [open].} \end{cases}$
6. Is the book shut now, or open?—It is open now, not shut.
7. This is a window. This is an open window, and this, a shut window. Say that again.
8. Is the $\begin{cases} \text{paper} \\ \text{handkerchief} \end{cases}$ white, or black?—It's white, not black.
9. What's this?—That's a (lead) pencil.
10. This is a long pencil, and this a short one.
11. What are these?—These are the book, pen, paper, ink, and handkerchief.
12. . . . And I, and you, and he, and she!

Towards Composition, and for Orthography
(See directions, Chapter I.)

This is a book, and this a pencil. The book is large and the pencil is long. See, this is a door. The door is shut now. Now it's open. So then (baʔa), it is an open door.

2. fəsl itne:n.

la:m it taʃri:f.

1. fu:f, da_kta'b kibi:r wi da_kta'b su'gəjjar.
2. da_kbi:r, wallə_s'gəjjar?— $\left\{ \begin{array}{l} \text{da_kbi:r.} \\ \text{də_s'gəjjar.} \end{array} \right.$
3. da_kta'b kibi:r?— $\left\{ \begin{array}{l} \text{?aiwa, hu:wa_kta'b kibi:r.} \\ \text{la:, hu:wa_kta'b su'gəjjar.} \end{array} \right.$
4. fu:f! da ba:b. da ba'b maftu:h, . . . wi da ba'b maʔfu:l.
5. il ba'b maftu:h dilwəʔt?— $\left\{ \begin{array}{l} \text{aiwa, il ba'b maftu'h dilwəʔt.} \\ \text{la:, il ba'b muʃ maftu'h dilwəʔt,} \\ \text{dilwəʔt hu:wa maʔfu:l [maftu:h].} \end{array} \right.$
6. il kita'b maʔfu:l dilwəʔt walla maftu:h?—hu:wa maftu'h dilwəʔt muʃ maʔfu:l.
7. da fibba:k. da fibba'k maftu:h, wi da fibba'k maʔfu:l. ʔu:l min ta:ni!
8. $\left. \begin{array}{l} \text{il wərw?} \\ \text{il mandi:l} \end{array} \right\} \text{abjəð walla_swid?—hu:w_abjəð, muʃ_iswid.}$
9. ʔeh da?—da ʔalam (rusə:s).
10. da ʔalam təwi:l wi da ʔalam ʔusəjjar.
11. ʔeh do:l?—do:l il kita:b w_il ʔalam w_il wərw? w_il hibr¹ w_il mandi:l.
12. . . . wi ʔana wi ʔinta wi hu:wa wi hi:ja!

For Memory-work. lil hifzⁱ ʔe:ban.

da ba'b maftu'h wi da ba'b maʔfu:l il ba'b maʔfu:l . . . dilwəʔt hu:wa maftu:h.

For Systematic Grammar (Chh. I, II).

It is observable from the above :

- (1) That the indefinite article is absent in Arabic.
- (2) That the "copulas" *is* and *are* are absent in Arabic,¹—the predicate in such sentences being simply juxtaposed to the subject.
- (3) That this adjective when qualifying a noun is placed *after* that noun.

¹ Except as we shall see later, p. 60, rule (4), in subordinate clauses. .

CHAPTER III

[Grammatical Scheme:—DEFINITE ARTICLE with 1 assimilated. FEMININE NOUN. ADJECTIVE as attribute to definite noun.]

- | | | | |
|----------------|---|--------------|---|
| 1. Where's the | $\left\{ \begin{array}{l} \text{book?} \\ \text{handkerchief?} \\ \text{door?} \\ \text{pencil?} \\ \text{paper?} \end{array} \right\}$ | —There's the | $\left\{ \begin{array}{l} \text{book!} \\ \text{handkerchief!} \\ \text{door!} \\ \text{pencil!} \\ \text{paper!} \end{array} \right\}$ |
| 2. Where's the | $\left\{ \begin{array}{l} \text{window?} \\ \text{ceiling?} \\ \text{envelope?} \\ \text{chalk?} \\ \text{newspaper?} \\ \text{cupboard?} \end{array} \right\}$ | —There's the | $\left\{ \begin{array}{l} \text{window!} \\ \text{ceiling!} \\ \text{envelope!} \\ \text{chalk!} \\ \text{newspaper!} \\ \text{cupboard!} \end{array} \right\}$ |
| 3. Where's the | $\left\{ \begin{array}{l} \text{wall?} \\ \text{duster (napkin)?} \\ \text{pen-nib?} \\ \text{carpet?} \\ \text{watch?} \\ \text{table?} \end{array} \right\}$ | —There's the | $\left\{ \begin{array}{l} \text{wall!} \\ \text{duster!} \\ \text{pen-nib!} \\ \text{carpet!} \\ \text{watch!} \\ \text{table!} \end{array} \right\}$ |
4. Where are the $\left\{ \begin{array}{l} \text{books?} \\ \text{things?} \end{array} \right\}$ —There are the $\left\{ \begin{array}{l} \text{books!} \\ \text{things!} \end{array} \right\}$
5. Here (we have) a large book and a small one.
- Is the large book open?— $\left\{ \begin{array}{l} \text{Yes, the large book is open.} \\ \text{No, the large book isn't open.} \end{array} \right\}$
6. Where is the open book?—There's the open book!
7. Where are the big open book and the small closed book?
—There are the big open book and the small closed book!
8. Is the big open book open now?—No, the big open book is shut now.
9. Is $\left\{ \begin{array}{l} \text{the high window open?} \\ \text{the black pencil long?} \\ \text{the white handkerchief clean?} \end{array} \right\}$ —Yes, the etc.

Towards Composition, and for Orthography.

Here (we have) a high door, and here one not high. Where is the high open window?—There is the high open window. But the high door is shut, isn't it?

¹ The ? of il is elided and with it the weaker of the two vowels o, i.

² For the complete list of consonants which thus attract the 1 of the definite article, see "For Systematic Grammar".

3. fɒsɪ tala:ta.

ħuru:f ʃamsijja. ism mʔannas. sifa.

1.

il	{	ki'ta:b man'di:l 'ba:b ʔalam wɒrɒʔ	}	fe:n ?—ʔaho' l	{	kita:b ! or il kita:b_a'ho' ! mandi:l ! or il mandi:l_aho' ! ba:b ! or il ba:b_aho' ! ʔalam ! or il ʔalam_aho' ! wɒrɒʔ ! or il wɒrɒʔ_aho' !
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2.

if fibba:k ²	{	is saʔi iz zɒrf it tabaʔi:r ig gurna:l id du'la:b	}	fe:n ?—	{	ʔaho' ʃ fibba:k or if fibba:k_aho' ! ʔaho'_s saʔf or is saʔf_aho' ! ʔaho'_z zɒrf or iz zɒrf_aho' ʔaho'_t tabaʔi:r or it tabaʔi:r_aho' ! ʔaho'_g gurna:l or ig gurna:l_aho' ! ʔaho'_d dula:b or id dula:b_aho' !
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3.

il ħe:ɒ	{	il fu:ɒ ir ri:ʃa is sigga:da is sa:ʃa it tɒrɒbe:za	}	fe:n ?—	{	ʔahe' l ħe:ɒ or il ħe:ɒ (a)he' ! ³ ʔahe' l fu:ɒ or il fu:ɒ_he' ! ʔahe'_r ri:ʃa or ir ri:ʃa he' ! ʔahe'_s sigga:da or is sigga:da he' ! ʔahe'_s sa:ʃa or is sa:ʃa he' ! ʔahe'_t tɒrɒbe:za or it tɒrɒbe:za he' !
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4.

il kutub	{	il ħaga:t ⁴	}	fe:n ?—ʔa'humma l	{	kutub or il kutub_a'hum ! ħaga:t or il ħaga:t_a'hum !
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5. hina_kta:b ki'bi:r wi_kta:b su'gɒjjar.
 il kita:b_il kibi:r maftu:ħ ?—ʔaiwa l kita:b_il kibi:r maftu:ħ
 or la:, ʔil kita:b_il kibi:r muʃ maftu:ħ.
6. il kita:b_il maftu:ħ fe:n ?—ʔaho' l kita:b_il maftu:ħ.
7. il kita:b_il kibi:r_il maftu:ħ, wil kita:b is su'gɒjjar_il
 maʔfu:l, fe:n ?—ʔaho' l kita:b_il kibi:r_il maftu:ħ; wi_l
 kita:b is su'gɒjjar_il maʔfu:l_aho' !
8. il kita:b_il kibi:r maftu:ħ dilwɒʔt ?—la:, il kita:b_il ki'bi:r
 maʔfu:l dilwɒʔt.
9.

if fibba:k_il ʃa:li maftu:ħ ?	{	il ʔalam_l iswid ⁵ tɒwi:l ? il mandi:l_l abjɒɖ ⁵ niɖi:f ?	}	—ʔaiwa . . .
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For Memory-work. lil ħifzⁱ ge:ban.

ʔaho' l kita:b_il kibi:r_il maʔfu:l; wis sugɒjjar_ɒho';
 wiʔ tɒrɒbe:za he'.

³ For il ħe:ɒ ʔahe'! We shall be continually seeing this omission of initial ʔ which carries with it the omission of one of the two vowels thus brought together.

⁴ Sing. ħaga.

⁵ When a noun begins with a vowel, it loses its vowel and the l connects with the vowel that succeeds.

CHAPTER IV

[Grammatical Scheme:—FEMININE NOUN and ADJECTIVE.]

1. What is this?—This is a table.
2. See, the table is long, is it not?—Yes, the table is long.
3. Is not the long table broad too?—Yes, the long table . . .
4. And isn't the long, broad table high too?—Yes, the long, broad . . .
5. The chair is low, not high. The table is high, not low. The table is high, but not as high as the door. The door is very high.
Now say that again!
6. Look, the carpet is broad and long too, is it not?—Yes, the carpet . . .
7. Is it clean or dirty?—It isn't dirty, but clean.

Towards Composition.

“The white handkerchief is clean and the white duster is clean too, but not like the handkerchief. The big door is high and the big table is high too, but not like the door.”

For Systematic Grammar (Chh. III, IV).

From the above it is observable :

(1) That the consonants *ḥ, s, ṣ, ẓ, t, ṭ, d, g*, attract the *l* of the definite article, so that it doubles the succeeding consonant. The other consonants of this class are *z, r, n, ḏ*.

(2) That the normal feminine ending for both nouns and adjectives is *a* (*ā, u*.—It is understood that these phonetically different *a*-signs are *grammatically* equivalent).

(3) That the adjective which qualifies a definite noun must

4. fɒsl_ardaʃa.

l_ism il mʷʔannas. sifa wi mawsu:fa.

1. ʔeh di?—di tɒrɒbe:za.
2. ju:f! it tɒrɒbe:za tɒwi:la, muʃ kida?—aiwa, it tɒrɒbe:za tɒwi:la.
3. muʃ it tɒrɒbe:zɒ_t tɒwi:la ʃari:ʔɒ kaman?—aiwɒ_t tɒrɒbe:zɒ...
4. wi muʃ it tɒrɒbe:zɒ_t tɒwi:la_l ʃari:ʔɒ ʃalja aman?—aiwɒ_t tɒrɒbe:zɒ...
5. il kursi wa:ʔi muʃ ʃa:li, wiʔ tɒrɒbe:za ʃalja¹ muʃ wɒʔja.² it tɒrɒbe:za ʃalja wala:kin muʃ zaij_il ba:b. il ba:b ʃa:li_kti:r (ʔawi, xɒ:lis) ʔu:l da min ta:ni baʔa!
6. ju:f, is sigga:da kaman tɒwi:la wi ʃari:ʔɒ, muʃ kida?—aiwa_s sigga:da tɒwi:la wi ʃari:ʔɒ.
7. hijja_nɗi:fa walla wisxa?³—hi:ja muʃ wisxa la:kin niɗi:fa.

For Memory-work.

As an aid to the memory, analyse the substantives used in these two chapters into (1) parts of a room, (2) furniture in the room, (3) smaller articles.

For Memory-work. lil kɪfzⁱ ge:ban.

it tɒrɒbe:za_l kibi:ra ʃalja, la:kin muʃ zaij_il ba:b. il ba:b_il kibi:r ʃa:li la:kin muʃ zaij_il ʔe:ɒ. il ʔe:ɒ_l ʃari:ʔɒ ʃalja la:kin muʃ zaij_il be:t.

take the definite article, while the adjective that stands as *predicate* is normally indefinite.

Thus it is of cardinal importance to distinguish

il kita:b_il kibi:r	“the big book”
from il kita:b kibi:r	“the book is big”.

(4) When more than one adjective qualifies a noun they follow the noun *without conjunction*: and if the noun is definite *each* adjective is made definite by *il*.

¹ for ʃa:lija.

² for wa:ʔja.

³ for 'wisixa.

CHAPTER V

[Grammatical Scheme:—Some PREPOSITIONS.]

1. Where is the duster, {Mr. — ? } — *There's* the duster, sir.
2. Well, where's the duster *now*? — *Now* it's under the table.
3. Right! And the carpet? — The carpet's under the table too.
4. Good! And where's the duster *now*? — *Now* it's on the tiles.
5. Good! And *now*? — *Now* it's on the table.
6. Look at the handkerchief here! It is under the black book . . . and now it's above the book, . . . and now it's inside the book. Repeat it, you!
7. Here (we have) an envelope and a letter. The letter is in the envelope, and the envelope is outside the letter. Repeat it, you!
8. The pencil is in the book, see, and the book is in the drawer, and the drawer is in what? — The drawer is in the table. — Yes, and the table's in the room, and the room is in the house, and the house is in Egypt.
9. And I am in Egypt, and you're in Egypt, and he's in Egypt, and she's in Egypt, and they're in Egypt!
10. See this short pencil here! It is now under the large book, and now it's above the open book, and now it's between the two, that's to say, between the big book and the open book; and now it's beside the white chalk. Repeat.
11. See here. Here we have three things, a book, a handkerchief, and a pen-nib. The book is in front of the handkerchief, and the handkerchief is in front of the pen-nib. So then, the pen-nib is behind the handkerchief, and the handkerchief is behind the book. Repeat.
12. Now this is beside that, and this beside that, that is, they are by each other. . . . And so also, they are now in front of each other (*or* behind each other). . . . And now above (upon, on the top of) each other (*or* underneath each other).
13. See, here is chalk, and here books round the chalk. So then, the chalk is among (in the middle of) the books.

For Memory-work.

First arrange the necessary articles in position and then repeat, with the eye upon them—

aho_r rus:p:s illi¹ fil ?alam, illi gu:wa_l mandi:l, illi fo:? it
 tprobeza wi tañt il kita:b is sug:pjar. ¹ = "(which is)".

5. fəslī xamsa.

ʃwəjjə min kuru:f il garr.

1. il fu:tə fe:n, { ja xəwa:ga? } —il fu:tə he', ja si:di.
2. baʔa_l fu:tə fe'n dilwəʔt?—dilwəʔti hi:ja taht it tərbe:za.
3. tamam! wi_s sigga:da?—is sigga:da taht it tərbe:za kaman.
4. kwaijis! wi_l fu:tə fe'n dilwəʔt?—dilwəʔti hi:ja ʃala_l balq:t.
5. təjjib! wi dilwəʔt?—dilwəʔti hi:ja ʃalb_t tərbe:za.
6. ʃu:f_il mandi:l_aho! hu:wa taht_il kita:b_l iswid... wi dilwəʔti hu:wa fo:ʔ_il kita:b... wi dilwəʔti kaman hu:wa gu:wa_l kita:b. ʔu:l_inta!
7. hina zərɸ, wi gawa'b. il gawa'b fi_z zərɸ, wi z zərɸi barro_l gawa:b. ʔu:l_inta!
8. il ʔalam fi_l kita:b, wi_l kita'b fi_d durg, wi_durgi fi ʔe:h? —id durgi fi_t tərbe:za.—aiwa, wi t tərbe:za fi_l ʔo:ðə, wi_l o:ðə fi_l bet, wi_l bet fi məsr.
9. w_ana fi məsr, w_inta_f məsr wi hu:wa_f məsr, wi hi:ja_f məsr, wi humma_f məsr!
10. ʃu:f_il ʔalam il ʔusəjjar_pho! hu:wa dilwəʔti taht_il kita:b_il kibi:r, wi dilwəʔti fo:ʔ il kita:b_il maftu:h, wi dilwəʔti be:n_l itne:n, jaʃni be:n il kita:b_il kibi:r wi_l kita:b_il maftu:h; wi dilwəʔti gamb_it tabaʃi:r_l abjəð. ʔu:l_inta!
11. ʃu:f! hina ʔalat ha:ga:t, kita:b, wi mandi:l, wi ri:ʃa. il kita'b ʔudda:m il mandi:l, wi_l man'di:l ʔudda:m_ir ri:ʃa. baʔa_r ri:ʃa wərw_l mandi:l, wi_l mandi:l wərw_l kita:b. ʔu:l_inta.
12. wi dilwəʔti da gambi di, wi di gambi da:, jaʃni humma gambi baʃəð... wi kida kaman, humma dilwəʔti ʔud'da'm baʃəð (walla wərw baʃəð)... wi dilwəʔti fo:ʔ baʃəð (walla taht baʃəð).
13. ʃu:f, hina tabaʃi:r, wi hina kutub ha:wale:n_it tabaʃi:r. baʔa_t tabaʃi:r fi wust il kutub.

In running speech, thus—

aho_r ru:sə:s_illi fil ʔalam_illi gu:wa_l mandi:l_illi fo:ʔ it tərbe:za_w taht il kita:b is suəjjar.

CHAPTER VI

[Grammatical Scheme:—DEMONSTRATIVE ADJECTIVES, “*this*” and “*that*” (m., f., and p.). Comparative (simplest method).]

1. See, here on the table is a pencil. And there, on top of the book is another pencil. *This* pencil is long, and *that* pencil is short.
2. Is this pencil short?—No, this pencil is long; *that* pencil is short.
3. Here is a wall, and there another wall. This wall is broad, and that wall is narrow.
4. Is this wall narrow?—No, this wall isn't narrow, but broad. *That* wall is narrow.
5. Right. Look again. Here are some books, and there are some other books. Where are these books, and where are those? —These books are on the table, and those books are under the window.
6. This paper is clean, that dirty. This nib is new, that one old. These books are on the table and those upon the carpet.
7. See now: this door is high, and this window is high too. But the door isn't high like (as high as) the window. So then the window is *higher than* the door.
8. Is this door lower than this window?—Yes, *etc.*
9. Is this wall broader than that?—Yes, *etc.*
10. Look at these books. This one is bigger than this one here, and this one is bigger than this one here, and this bigger than that one there.
11. And this sheet of paper is bigger than this one here, and this than this one, and these than those over there.
12. So then, these things are bigger than those there.

6. fosi¹ sitta.

ism il ifa:ra. it tofði:l.

1. fu:f! hina ʃpt¹ tɔrɔbe:za ʃalam. kaman hina:k fo:ʃ il kita:b ʃalam ta:ni. il ʃalam da tɔwi:l, wil ʃalam dukha ʃu'sɔjjar.
2. il ʃalam da ʃu'sɔjjar?—la:, il ʃalam da tɔwi:l; il ʃalam dukha ʃu'sɔjjar.
3. hina ʃe:to wi_hna:k ʃe:to tanja. il ʃe:to di ʃari:ðɔ wil ʃe:to dikha kinza.²
4. il ʃe:to di kinza?—la: ʔil ʃe:to di muʃ kinza la:kin ʃari:ðɔ. il ʃe:to dikha kinza.
5. tamam! fu:f ta:ni marra! hina 'kutub wi_hna:k kutub tanja. il kutub do:l fe:n, wil kutub dukham fe:n?—il kutub do:l ʃpt tɔrɔbe:za, wi_l kutub dukham gamb_ʃ fibba:k.
6. il wɔrɔʔ da_nði:f, wi dukha wisix. ir ri:ʃa di gidi:da [di_gdi:da], wi dikha ʔadi:ma. il kutub do:l ʃpt tɔrɔbe:za, wi dukham ʃas sigga:da.
7. fu:f dilwɔʔt, il ba:b da ʃa:li wi_ʃ fibba:k da ʃa:li kaman. la:kin il ba:b muʃ ʃa:li zaji_ʃ fibba:k. baʔa_ʃ fibba:k ʃa:li ʃan il ba:b.
8. il ba:b da wɔ:ti ʃan_ʃ fibba:k da?—ʔaiwa_l ba:b . . .
9. il ʃe:to di ʃari:ðɔ ʃan (il ʃe:to) dikha?—ʔaiwa . . .
10. fu:f il kutub do:l! da_kbi:r ʃan daho', wi da_kbi:r ʃan daho', wi da_kbi:r ʃan dukha.
11. wi_l wɔrɔʔa di_kbi:ra ʃan dihe', wi di ʃan di, wi do:l ʃan dukham.
12. baʔa_l ʃaga:t {di kibi:ra } ʃan dukham.
do:l kuba:r

¹ for ʃalo_ʃt, and so ʃat tabaʃir for ʃala_ʃt, ʃas sufra for ʃala_ʃs, ʃos sidr for ʃalo_ʃs, ʃal be:t for ʃala_l, ʃar rɔmi for ʃala_r, ʃaz zanb for ʃala_z, ʃaʃ jams for ʃala_ʃ, ʃɔz ɔɔrɔ for ʃalo_z.

² for 'kiniza, f. of kiniz: see p. 9, note 3.

Towards Composition.

See, here we have three things, this duster, this handkerchief, and that chalk over there. Is that chalk whiter than this handkerchief, or the handkerchief than the chalk? The chalk is whiter than the handkerchief; and the handkerchief is cleaner than the duster. So then, the chalk is cleaner and whiter than the duster.

For Systematic Grammar.

(1) Put down the m., f., and p. of the Arabic words for "this" and "that".

(2) N.B.—In Arabic *da* is often used where we should say in English "that", as *dukha* is reserved for cases where the object is really remote, or where it is being expressly contrasted with a nearer object.

For Memory-work. lil hifzⁱ ge:ban.

il wɔrɔʔ da_nɛi:f wi dukha wisix. hina ba:b wi_hna:k dula:b.
il ba:b da ʃa:li ʃan id dula:b dukha.

(3) Notice the demonstrative *follows* the subject and this substantive must be made definite by il.¹

(4) In this simplest method of comparing two things ʃan is used with a positive adjective ; it is equivalent to "rather than".

¹ Unless it is already definite, e. g. mɔhammad da, "this Mohammed," mɔhammad dukha, "that Mohammed".

CHAPTER VII

[Grammatical Scheme:—Dual of MASCULINE and FEMININE NOUNS.
Plural, "sound" and "broken".

1. One book and one make two books. These, then, are how many books?—These are two books.
2. Good. One pencil and one make how many pencils?—Two pencils. (And so, two doors, two handkerchiefs, *etc.*)
3. See now: one picture and one make how many pictures?—Two pictures. (And so, two watches, two rooms, two dusters, two schools, two pairs of spectacles.)
4. See, I am a teacher, and Sheikh X. is a teacher, and Mr. Y. is a teacher; so then, we are all teachers.
5. This door is high (low), and that one is high (low), and this window is (high); so, they are high (low).
6. And similarly:
 this book is small, this is small, and that one there is small.
 this pencil is short, this *etc.*
 this piece of paper is dirty, this *etc.*
 this envelope is open (shut), this *etc.*
 So then—
 these are { small,
 short,
 dirty,
 open,
 shut.
7. The first lesson is understood, the second is understood, and the third is understood: so then the three are understood.
8. I understand, you understand, he understands, and she understands.—Thank God! all of us understand, then.
9. So you understand? Well then, here's another nice thing . . . hand me the book.—Which book?—This big book.
10. Hand me the pen-nib.—Which pen-nib?—That clean pen-nib.

7. fɒslⁱ sabʃa.

it tasnijja. il qamṣ is sa:lim wi qamṣ it taksi:r.

1. kita:b wi_kta:b, kitabe:n. baʔa do:l kam kita:b?—do:l kitabe:n.
2. tɒjjib, ʔalam wi ʔalam, kam ʔalam?—ʔalame:n. (wi kida babe:n, mandile:n . . .)
3. ʃuf dilwɒʔti su:ra_w su:ra, kam su:ra?—surte:n. (wi kida sa:ʃa . . saʃte:n, ʔoɖɒ . . ʔotte:n,¹ fu:ɒ . . futte:n, madʾro:sa . . madrosʾte:n, noɖɖɒ:ra . . noɖɖɒ:orte:n.)
4. ʃu:f, ʔana mʰʃallim, wiʃ ʃe:x fula:n mʰʃallim, wi fula:n_afandi mʰʃallim, baʔa, iħna kullina_mʃallimi:n.
5. il baʾb da ʃa:li (wa:ti), wi_l baʾb dukha ʃa:li, wiʃ ʃibbaʾk da ʃa:li; baʔa humma ʃalji:n (wɒtji:n).

6. wi kida tamam :

il kita'b dɔ sɔɖɖjar, wi dɔ sɔɖɖjar, wi dukho sɔɖɖjar.

il ?alam da, ?sɔjjar, wi etc.

il warp? a di wisxa, wi *etc.*

iz zɔrʃi da { maʃtu:ʃi
maʃfu:l } wi etc.

ba?a

il hāga:t do:l { sugɔjjari:n (or il hāga:t di sugɔjjara).
 ʔusɔjjari:n (" " ʔsɔjjara).
 wisxi:n (" " wisxa).
 maftuħi:n (" " maftuħa).
 maʔfuli:n (" " maʔfu:la).

7. ʔawwil darsⁱ mafhu:m, wi_t ta:ni mafhu:m, wi_t ta:lit
mafhu:m; baʔa_t tala:ta mafhumi:n.
8. ana fa:him, w_inta fa:him (inti fahma), wi hu:wa fa:him, wi
hi:ja fahma?—il ḥamdu lilla:h! kul'lina fahmi:n baʔa.
9. baʔa_anta fa:him? ʔɸijib, su:f ḥa:ga kwaj'jisa tanja! . . . ha:t
il kita:b!—{ il kita:b_anho? }—il kita:b da_l kibi:r
(or il kita:b_il ki'bi:r da).
10. ha:t ir ri:fa.—{ ir ri:f(a)_anhe? }—ir ri:fa di_n niḍi:fa (or
ir ri:fa_n niḍi:fa di).

¹ For *odtern*, by attraction.

11. Hand me the books.—Which books?—Those big books.
 12. Hand me one book . . . two books . . . three books . . .
 I thank you!

Towards Composition.

These two books are open and those two books over there are shut. I don't understand this (one)—it is Arabic (ʕarabi). The master and the Sheikh understand this Arabic book.

For Systematic Grammar.

(1) We notice that the dual of a masculine noun is invariably formed by suffixing -e:n to the singular. For feminines ending in -a, a is changed to t and e:n is then suffixed.

(2) The simplest plural ending is—i:n suffixed to the masculine singular,—called the “sound” plural because it, like the dual, does not alter the structure of the singular. It will be found, however, that this simple form only occurs in limited classes of nouns and adjectives, and especially *participles*, while the large majority of plurals *involve changes in the structure of the singular* and are therefore called “broken” plurals.¹

(3) By a peculiar Arabic idiom inanimate plural nouns may be accompanied by *feminine singular* adjectives, whether as attributes or predicates.

(4) If a demonstrative is used with a qualified substantive, it may *either* come after the substantive *or* after the adjective.

¹ The “sound” therefore correspond to English plurals in -s, and the “broken” to plurals like “mouse, mice”.

11. ha:t il 'kutub.—il kutub anhum (or anhe)?—il kutub do:l il kuba:r (or il kutub il kuba:r do:l ; or il kutub di_l kibi:ra, or il kutub il kibi:ra di.)
12. hat kita'b wa:hid . . . kitabe:n_itne:n . . . talat kutub . . . kattar xe:rk !

For Memory-work. lil kifzi ge:ban.

hina m°qallime:n_itne:n. wa:hid tawi:l wit ta:ni_?sɔjjar.
il m°qallime:n do:l l_itne:n kwajjis:in xɔ:lis.

"Broken" Plurals.

Having introduced this form (e. g. kutub from kita:b) we may run over the nouns already employed in these chapters, and ascertain their plurals. They exhibit some of the commonest types of "broken" plurals. These types are numerous, and all plurals should be carefully noted as they occur, and ranged under their respective types.

il manadi:l }
il garɔni:l } do:l { kuba:r } ɟan { il kutub }
if sababi:k } { tuwa:l } { l_awɔ:ɟ } dukham.
 } { ɟurɔ:ɟ } { l_abwa:b }

il ɟumɔ:n }
il gawaba:t² } do:l nuɟɔ:f ɟan iz zuru:f dukham.

ir 'rijaɟ do:l { ɟuda:m } ɟan l_iɟla:m dukham.
 } guda:d }

il 'uwa:ɟ }
il 'fuwa:ɟ } do:l { kwajjis:in }
is 'suwa:r } { sugɔjjari:n }
il buju:t } { wɔtɟi:n } ɟan dukham.
il duru:s } { ɟalji:n }
 } { tuwa:l }

¹ All these plurals might be replaced by feminine singular. See § 3.

² This termination — a:t is the characteristic of the "sound" feminine plural, e. g. saɟa:t, haɟa:t, ɟorɔbeza:t. But it is rare and never used with adjectives or participles, the fem. plurals of which are either broken or take — im.

CHAPTER VIII

[Grammatical Scheme :—DISJUNCTIVE PRONOUNS of Nominative Case.
PARTICIPLES, Active and Passive.]

A Conversation.

1. Look. I am standing. . . . Now I am sitting. Are you standing or sitting?—I am sitting; I am not standing.
2. And you, madam? Are you standing or sitting?—I am sitting, I'm not standing.
3. So then, we are sitting, we are not standing?—Yes, we are sitting, we aren't standing.
4. And *you* (m.), you are sitting; and *you* (f.) are sitting: so then, you are both sitting?—Yes, we are both sitting.
5. Now look at this picture. There is a boy; where is he walking?—He's walking in the garden.
6. And this girl, where is she walking?—She's walking in the garden too.
7. So then, they're both walking in the garden.
8. Is that boy sitting?—No, he's walking. Is that girl sitting?—No, she's walking too. Are both of them sitting?—No, they're both walking.

A Domestic Scene.—ZAKY BEY. MME. ZAKY. A GUEST. BOY.
AHMAD (*the servant*).

Z. Who's there?

Guest (*outside*). It's me.

Z. Who are you?

Guest. Fowzy Bey.

Z. Welcome (come in), Bey!

Guest. Welcome to *you* (i. e. thanks very much)!

Z. Do sit down!—Ahmad, bring coffee.

Ahmad (*half asleep and half awake*). Yessir.

Mme. Z. My good fellow, hurry up, why are you asleep? The Bey's asking for coffee, and I want a syrup-drink.

A. Yes'm. I'm not really asleep, only sort of a bit tired.

Z. Get along; look sharp.

Boy. Where are you off to so quick, Ahmad?

A. The Bey's asking for something, and Mistress is asking for I don't know what.

8. fəsl nimrit tamanja.

Əməljir munfosila marfu:ğa. ism fa:qil, ism mafqul.

m^əhadsa.

1. ju:f, ana wa:ʔif . . . dilwəʔt ana ʔa:ʔid. inta wa:ʔif walla ʔa:ʔid?—ana ʔa:ʔid, ana muʃ wa:ʔif.
2. w_—inti ja sitt? inti ʔwaʔfa walla ʔaʔda?—ana ʔaʔda, ana muʃ ʔwaʔfa.
3. baʔa, iħna ʔaʔdi:n, iħna muʃ waʔfi:n?—aiwa, iħna ʔaʔdi:n iħna muʃ waʔfi:n.
4. w_—inta ja xəwa:ga, inta kaman ʔa:ʔid, w_—inti ja sitt, inti kaman ʔaʔda. baʔa, intu l_—itne:n ʔaʔdi:n.—aiwa, iħna l_—itne:n ʔaʔdi:n.
5. dilwəʔti ju:f_—is suwəʔdi. ʔa:di walad; hu:wa ma:ʃi fe:n?—hu:wa ma:ʃi ʃig gine:na.
6. wil binti di, hi:ja mafja fe:n?—hi:ja mafja ʃig gine:na kaman.
7. baʔa, humma litne:n mafji:n ʃig gine:na.
8. il walad da ʔa:ʔid?—la: hu:wa ma:ʃi. il binti di ʔaʔda?—la:, hi:ja mafja kaman. humma litne:n ʔaʔdi:n?—la:, humma litne:n mafji:n.

riwa:ja betijja.—zaki be:h. mada:m zaki.
 Əē:f. walad. aħmad (il xədda:m)

(1)

zaki. mi:n?!

Əē:f (barra). ana!

zaki. inta mi:n?

iđ Əē:f. ana fawzi be:h.

zaki. ʔahlan wi sahlan ja be:h.

iđ Əē:f. ʔahlan wi sahlan bik.

zaki. itfəđəʔl ja be:h!—hat ʔahwa j_—aħmad.

aħmad (be:n naʔjim wi sə:hi). ħa:đir ja si:di.

mada:m. ja gadaʔ, ruʔi ʔawa:m, naʔjim le:h? il be:h tə:lib
 ʔahwa, w_—ana təlba ʃarba:t.

aħmad. ħa:đir ja sitti. ana muʃ naʔjim tamam, bassⁱ. kida
 taʔba:n ʃwəjja!

zaki. ruʔi ʔawa:m.

walad. ruʔiji fe:n j_—aħmad kida ʔawa:m?

aħmad. il be:h tə:lib ħa:ga, wis sitti təlba muʃ ʔa:rif_—e:h.



Z. (to Guest). Well, how are you?

Guest. Very well, thanks. How are you?

Z. Very well, thank you. } —Why hasn't Ahmad come?
or, So-so, thank you. }

Boy. He's coming at once.

Z. Go and fetch the madman, quick.

A. Here's the pencil, Sir. Here's the stockings, Ma'am.

Z. Idiot! The pencil's not wanted; what's wanted is COFFEE!
don't you understand coffee?

A. Yes, I understand coffee. Coffee is quite understood.

Madam. And these stockings are not wanted at all. What's
wanted is a SYRUP-DRINK. Don't you understand syrup?

A. Oh yes, I understand syrup quite well. So you're asking for
coffee and syrup. All right!—Isn't that so, my young master?

Boy. Yes, they're asking for coffee and syrup,—but not in the
same tumbler, idiot! In two tumblers!

A. Right you are, my Lord!

Another Scene.

A. Aren't you asking for stockings too, my little mistress?

Girl. No, I'm not asking for stockings; I want a syrup-drink.

A. Aren't I fine, ma'am?

Mme. Z. No, you're *not* fine, you're bad!

Girl. Aren't *I* fine, Mamma?

Mme. Z. No, you're not fine, you're (as) bad as Ahmad!

Boy. Yes, Ahmad is a perfect idiot.

Girl. No, he's *not* an idiot—he's a horrid pest!

Zaki Bey. Well, I never! Isn't that girl a female imp!

Mme. Z. No, she's not an imp, she's wickeder than an imp.

Children. Aren't we nice, Papa dear?

Z. No, you're *not* nice; you're extremely nasty.

Mme. Z. Yes, that boy and that girl are dreadfully naughty.

Z. (aside to Mme. Z.). They're not naughty; they're just little
angels!

zaki. iz zajiⁱ haḍ'ritak?

iḍ ḍe:f. lilla:h il ḥamd! iz zajiⁱ haḍ'rita'k inta?

zaki. il ḥamdu lilla:h! (or il ḥamdu lilla:h ḡala kullⁱ ḥa:l!)

aḥmad ma gaf le:h?

walad. hu:wa gajiⁱ (or gaj) ḥa:lan.

zaki. ru:h, ha:t il magnu:n ḡawa:m.

aḥmad. ḡaho_l ḡalam ja si:di, ḡahi_j farba:t ja sitt.

zaki. ja ḡabi:t, il ḡalam muḡ muḡṭlu:b.—il muḡṭlu:bḡ ḡahwa!!

inta muḡ fa:him ḡahwa?

aḥmad. aiw_ana fa:him ḡahwa. il ḡahwa maḡhu:ma ḡawi.

mada:m. wiḡ farba:t di muḡ muḡṭlu:bḡ bil marra! il muḡṭlu:b

farba:t, inta muḡ fa:him farba:t?

aḥmad. aiw_ana fa:him farba:t ḡawi. baḡa_ntu ṭolbi:n farba:t

wi ḡahwa. ḥa:ḍir! kida tamam j_afandi?

walad. aiwa humma ṭolbi:n ḡahwa wi farba:t—la:kin muḡ fi

kubba:ja waḥda ja ḡabi:t. fi kubba:te:n_itne:n!

aḥmad. ḥa:ḍir ja ba:ja!

(2)

aḥmad. muḡ inti ṭolba farba:t kaman ja sittⁱ s_sngira?

bint. la:, ma'nif ṭolba [or ana muḡ ṭolba] farba:t, ana ṭolba

farba:t.

aḥ. muḡ_ana ḡa:l ja sitt?

mada:m. la:, 'mantaf [or inta muḡ] ḡa:l, inta wiḡif.

bint. muḡ_ana ḡa:l ja ma:ma?

mada:m. la:, manti:f [or inti muḡ] ḡa:l, inti wiḡfa zaji_aḥmad.

walad. aiw_aḥmad ḡabi:t tamam.

bint. la:, ma'huf [or hu:wa muḡ] ḡabi:t, hu:wa balijja wiḡfa.

zaki be:h. ja sala:m! muḡ il bintⁱ ḡafrita?

mada:m. la: ma'hif [or hi:ja muḡ] ḡafrita, hi:ja jaḡijja¹ ḡan il

ḡafrita.

il wila:d. muḡ_iḥna kwajjisi:n ja ba:ba [or 'maḥnaf].

zaki be:h. la:, mantu:f [or inta muḡ] kwajjisi:n, inta wiḡji:n

xo:lis.

mada:m. (li zaki) aiwa_l walad wil bintⁱ fu'ḡa'j kiti:r xo:lis.

zaki (li mada:m zaki). ma humma:f [or humma muḡ] fu'ḡa'j,

'humma malaika² tamam!

¹ 'jaḡi the regular family word for "naughty", "wild". The opposite is ḡa:ḡil (Fr. "sage").

² Sing. mala:k.

Towards Composition.

Don't you know what the boy is asking for? Don't you understand he is asking for milk? Bring it at once! And bring some syrup-drink for the girl too,—she is sitting in the garden. Off you go, be quick!

For Memory-work.

Scene I above.

*For Drill and Substitutions.**First speaker.**Second (answers First).*

inta gajj? (or ga:j)	aiw_ana gajji (or gaj) ha:lan.
„ rɔ:jih?	„ rɔ:jih ha:lan.
„ tɔ:lib ?ahwa?	„ tɔ:lib ?ahwa.
„ fa:him?	„ fa:him ?awi.
inti gajja? (or ga:ja)	aiw_ana gajja ha:lan!
„ rɔiha?	„ rɔiha ha:lan!
„ tɔlba ha:ga?	„ tɔlba ?ahwa!
„ fahma?	„ fahma ?awi.
intu gajji:n? (or gaji:n)	aiwa_hna gajji'n ha:lan!
„ rɔihi:n?	„ rɔihi'n ha:lan!
„ tɔlbi:n ha:ga?	„ tɔlbi'n ?ahwa!
„ fahmi:n?	„ fahmi'n ?awi!

Third (echoes Second).

maʃlu:m ! hu:wa gajji (or gaj) ha:lan etc.
„ „ rɔ:jih ha:lan.
„ „ tɔ:lib ?ahwa.
„ „ fa:him ?awi.
maʃlu:m hi:ja gajja ha:lan!
„ „ rɔiha ha:lan!
„ „ tɔlba ?ahwa!
„ „ fahma ?awi!
maʃlu:m humma gajji'n ha:lan!
„ „ rɔihi'n ha:lan!
„ „ tɔlbi'n ?ahwa!
„ „ fahmi'n ?awi!

For Systematic Grammar.

(1) Write out these personal pronouns of the nominative case, called "disjunctive" because they are separate and independent words.

(2) Write out the two ways of negating these pronouns, i. e. of saying, "I am not," "You aren't," etc.

N.B —mantaf is for ma inta f(e), the ma and the f exactly equalling French *ne . . . pas*. This is the regular method of negating in Egyptian Arabic.

(3) In the *Active Participles* and *Passive Participles*:

ʔn:lib	mʔflu:b
fa:him	mafhu:m
ʔa:ʕid	maʔfu:l
wa:ʔif	maftu:h
ħa:ʕir	etc.
etc.	

notice the regular arrangement of the three radicals. It is the arrangement of vowels, prefixes, etc., in relation to these that forms the participles, viz.

- a: - i - (active)

ma - - u: - (passive).

Apparent varieties met with so far can easily be accounted for phonetically.

CHAPTER IX

[Grammatical Scheme:—CONJUNCTIVE or SUFFIX PRONOUNS of the Possessive (Genitive) Case.]

A Domestic Drama.

SALEEM, a Bridegroom. IBRAHEEM, his Father. FAHEEMA, the Bride.
GUESTS.

SCENE 1.—*Early Harmony.*

- S. My house is yours, my Bride! My father is your father, my brother your brother, and my sister your sister!
- F. I know it, dear. Your house is mine, your father my father, your brother my brother, your sister my sister.
- I. Yes indeed. I am your father. My house is yours. Come here, son Saleem; come here, my daughter Faheema, come.
- Guests. Do you hear, everybody? He is his father and hers—father of them both. Praise to God!
- S. (to F.). See, there's our father and mother! There's our house, our brother, and our sister. Thanks be to God!
- Guests. Do you hear, everybody? She is their daughter, truly! There's her home and her father and her mother and her sister. God be praised!

SCENE 2. *After certain days.*

- S. (to F.). What! that's your book? That's not *your* book. That's *mine*!
- F. How *your* book? Isn't "your house my house"?!
- I. No! That's *his* book. It's not hers.
- Guests (to Sal.). Well!! If that's not odd! Wasn't "your house her house"? Well then, why on earth isn't your book hers?
- S. I'm wrong. My book is hers too.
- 1st Guest. Are you quite happy now?
- S. Yes, I'm quite happy.
- 2nd Guest. Thanks be! He's happy. Let's hope her ladyship's happy too.
- S. Yes, she's happy now, I can see!
- Guests. Thank God! You are all happy.
- S. Yes, we're all happy.
- Guests. Good-day to you, Mr. Saleem.
- S. Good-day.
- Guests. Good-day, Madam. Good-bye all.

9. fəsl nimrit tisʕa.

ʔoma:jir muttəsilə magru:ra. riwa:ja be:tijja.

salim—wa:hid ʕari:s. ibrohi:m—abu l ʕari:s. fahi:ma—il ʕaru:sa. ʔuju:f.

awwil mafhad—il wiħda.

sal. be:ti bertik ja ʕaru:sa, w abu:ja ʔabu:ki, w axu:ja ʔaxu:ki, w uxti ʔuxtik.

fah. ʔana ʕarfa ja ħabi:bi. be:tak be:ti, w abu:k abu:ja, w axu:k axu:ja, w uxtak uxti.

ib. ʔai naʕam, ʔan abu:kum, wi be:ti bertkum. taʕa:la ja bni ja sli:m, w inti ja binti ja fahi:ma taʕa:li.

ʔuju:f. samʕi:n ja na:s? hu:w abu:h w abu:ha, jaʕni ʔabu:hum humma litne:n. il ħamdu lilla:h!

sal. (li fah.). ʔa:di ʔabu:na w um'mina! w a:di betna w axu:na w ux'tina! il ħamdu lilla:h!

ʔuju:f. samʕi:n ja na:s? hi:ja bin'tuhum tamam! a:di bertha w abu:ha w um'maha w ux'taha. lilla:h il ħamd!¹

¹ "Praise" from man to man is madħi.

ta:ni mafhad. (baʕdi kam jo:m.)

sal. (li fah.). hu:wa da kta:bik? da muʕ kita:bik inti, da kta:b(i) ana!

fah. kita:bak inta zza:j! muʕ "be:tak be:ti"?!

ib. la:! da kta:bu hu:wa, muʕ kitabha hi:ja.

ʔuju:f (li sal). subħa:n ʔħħħ! ʕe ʕari:b! muʕ "be:tak betha"?—ʔumma:l kita:bak muʕ kitabha zza:j?

sal. ʔana ʕʔħħħ:n. barħu kta:bi kitabha hi:ja kaman!

awwil ʕe:f. ħaħritak mabsu:t dilwəʔt?

sal. aiw ana mabsu:t.

ta:ni ʕe:f. il foħli lilla:h, ħaħritu mabsu:t! ija:k tiku:n ħaħritha mabsu:t kaman.

sal. aiwa ħaħritha mabsu:t dilwəʔt, ana fajif kida.

ʔuju:f. if fukri lilla:h! ħaħritkum kul'lukum mabsuti:n!

sal. ʔai naʕam kul'lina mabsuti:n.

ʔuju:f. naha:rək saʕi:d ja: si salim.

sal. naha:rək muba:rək.

ʔuju:f. naha:rik saʕi:d ja mada:m! na'harku saʕi:d gami:ʕan.

Towards Composition.

What have I to do with your brother? He owes me ten pounds! Am I¹ his father? Why, I² understand that he is just a Satan! It is all *his* fault, not mine. We don't want one like him in *our* house. Say to him and to your father, "The door is open; have the goodness (to go) outside."

For Systematic Grammar.

(1) Notice that these suffixes are the "possessive pronouns" of Arabic, and are also the complements of prepositions and other particles.

(2) Notice that they never exist independently, and that they never receive accent by themselves. When one desires to emphasize a possessive pronoun in Arabic, as in "*her* sister", "*your* book", one must not say *uxta/ha:*, *kita:/bak*, but must simply add the corresponding disjunctive, and say *uxtaha /hi:ja*, *kita:ba/k_inta*.

(3) Collect and review these suffixes according to their several cases. This having been done, it will be seen that some of them have alternative forms, of which one form begins with, or is, a *vowel*, and the other begins with, or is, a *consonant*. The vowel-suffixes attach to nouns (or particles) ending with a consonant, and the consonant-suffixes to nouns (or particles) ending with a vowel. Table:

	Vowel-suffixes.	Cons.-suffixes.
1. sing.	-i	-ja
2. m.s.	-ak	-k
2. f.s.	-ik	-ki
3. m.s.	-u	-h
3. f.s.		-ha
1. p.		-na
2. p.		-ku(m)
3. p.		-hum

¹ hu:w_ana.² d_ana.

For Memory-work.

Scene I above.

(1) For drill in the suffix pronouns.

First speaker.	Second speaker.	Third speaker.
kita:b:i } ?abu:ja } ?uxt:i }	kita:b:ak } ?abu:k } ?uxt:ak }	la: kita:b:u } ?abu:h } ?uxt:u }
kita:b:i } ?abu:ja } ?uxt:i }	kita:b:ik } ?abu:ki } ?uxt:ik }	la: kitab:ha } ?abu:ha } ?ux'ta:ha }
kitab:na } ?abu:na } ?ux'ti:na }	kitab:kum } ?abu:kum } ?ux'tu:kum }	la: kitab:hum } ?abu:hum } ?ux'tu:hum }

(2) For drill on the various particles which take the same series of suffix-pronouns (see pages 30 and 31). This drill should be done *before* studying the Systematic Grammar section below.

(4) Note that a helping vowel is required when a consonant suffix is attached to nouns (or particles) *ending in two consonants*, and that that helping vowel is

i before -na, e. g. ux'tina, ʃan'dina, in'nina.

a „ -ha, e. g. ux'taha, ʃan'daha, in'naha.

u „ -kum, hum, e. g. ux'tukum, ʃan'duhum, in'nukum.

(5) With regard to inn (= the conjunction “that”) the pronouns governed by it (see last table on next page) are *accusative*, not *genitive*. But as the two series of pronouns are practically identical (see p. 36) no difference appears in actual speaking. The very important thing to notice is that after inn a *suffix*, not a *disjunctive pronoun* must be used: e. g. innak “that you”, *not* inn inta.

be:n. ʕala. ʕand. li. bi. (Note changes)

<p>That's between you and <i>whom</i>?</p> <p>Where are you going with me (<i>i. e.</i> taking me to)?</p> <p>Don't you owe me a shilling (<i>lit.</i> "Have I not [as property] with you [temporarily]")?</p> <p>Are you wrong, or right?</p>	<p>1.</p> <p>da be:nak wi be:n min ʕali?</p> <p>ro:jiḥ bijja [or bi:] fe:n ,, ?</p> <p>muf lija [or li:] ʕandak filin ,, ?</p> <p>il ḥaʕʕi ʕale:k walla lak ,, ? [lik]</p>
	<p>da be:nik wi be:n min ja ze:nab?</p> <p>ro:jiḥ bijja [bi:] fe:n ,, ?</p> <p>muf lija [li:] ʕandik filin ,, ?</p> <p>il ḥaʕʕi ʕale:ki walla 'liki ,, ?</p>
	<p>da ben:kum wi be:n min ja na:s?</p> <p>ro:jiḥ bina fe:n ,, ?</p> <p>muf lina ʕan'dukum filin ,, ?</p> <p>il ḥaʕʕi ʕale:kum walla lukum ,, ?</p>

maʕa. wo:ja. (Note lengthening)

<p>Are you going with me; or what?</p>	<p>ro:jiḥ wo:ja:ja (maʕa:ja)</p> <p>ro:jiḥ wo:ja:ja (maʕa:ja)</p> <p>ro:jiḥ wo:ja:na (maʕa:na) } walla ʕeh?</p>
--	---

min. ʕan. (Note doubling)

<p>That letter's not from me [about me]!</p>	<p>gawa'b da muf minni [ʕanni]!</p> <p>il "gawa'b da" muf "minna [ʕanna]!</p>
--	---

inn [e. g., ʕana ʕajif inni maḥmu:d

<p>I think that you're lazy.</p> <p>I tell you that I'm energetic.</p> <p>There's no doubt he is lazy.</p>	<p>a:zunn innak kasla:n.</p> <p>aʕul lak inni ʕa:ʕir!</p> <p>ma fi:f fakk innu kasla:n.</p>
--	---

in the terminations of ʕala, bi, li.)

2.

da be:ni wi be:n ummi.
 rɔ:jiḥ bi:k [bak] li tɔntɔ.

aiwa lik [lak] ʕandi.

il ḥaʔʔi lijja muʃ ʕalajja.

3.

tamam! be:nu wi be:n ummu.
 „ rɔ:jiḥ bi:h[bu] li tɔntɔ.

„ luh ʕandu.

„ il ḥaʔʔi luh muʃ ʕale:h.

da be:ni wi be:n ummi.
 rɔ:jiḥa 'biki li tɔntɔ.
 aiwa 'liki ʕandi.
 il ḥaʔʔi lijja muʃ ʕalajja.

„ benha wi be:n um'maha.
 „ rɔ:jiḥa 'biha li tɔntɔ.
 „ laha ʕan'daha.
 „ il ḥaʔʔi laha muʃ ʕale:ha.

da be:nna wi be:n um'mina.
 rɔ:jiḥi:n bukuḥ li tɔntɔ.
 aiwa lukum ʕan'dina filin.
 il ḥaʔʔi lina muʃ ʕale:na.

„ benhum wi be:n um'muhum.
 „ rɔ:jiḥi:n buhum li tɔntɔ.
 „ luhum ʕan'duhum filin.
 „ il ḥaʔʔi luhum muʃ ʕale:hum.

of the final vowel.)

rɔ:jiḥ wɔjja:k (maʕa:k) }
 rɔ:jiḥa wɔjja:ki (maʕa:ki) }
 rɔ:jiḥi:n wɔjja:ku (maʕa:ku) } bardu!

rɔ:jiḥ wɔjja:h (maʕa:h) }
 „ wɔjja:ha (maʕa:ha) }
 „ wɔjja:hum (maʕa:hum) } kida ʔaḥsan!

of the final consonant.)

la:, hu:wa minnak [ʕannak]!
 „ hu:wa minnik [ʕannik]!
 „ hu:wa minkum [ʕankum]!

la: muʃ minnu [ʕannu].
 la: muʃ minha [ʕanha].
 la: muʃ minhum [ʕanhum].

gɔtɔ:n, “I see that M. is mistaken”].

azunn innik kasla:na.
 aʔul lak inni ʃɔtɔ!
 ma fi:ʃ fakk in'naha kasla:na.

azunn innuhum kaslani:n.
 aʔul lak in'nina ʃɔtri:n!
 ma fi:ʃ fakk in'nuhum kaslani:n.

CHAPTER X

[Grammatical Scheme:—"CONJUNCTIVE" or SUFFIX PRONOUNS, of the Objective (Accusative) Case. Comparatives and Superlatives.]

Conversation.

1. Please, take hold of this book. Now, are you holding the book, or not holding it?—Yes, I'm holding the book: I'm holding it good and well.
2. Here, Madam, take. Now, you too are holding your book, aren't you?—or are you not holding it?—Yes, I'm holding it.
3. And I too am holding a book. So now we are all holding books, all holding them.
4. Now look at the book that is in your hand. See, there's its length, there its breadth, and there its depth (thickness). The length is greater than the breadth, and the breadth than the depth; so then, the length is the greatest of the three. Similarly, the depth is less than the breadth, and the breadth than the length; and so the depth is the least of the three [*or, greatest (least) of all.*]
5. Now take this piece of paper. Have you got it tight?—Yes, I've got it all right.
6. And you, Madam, have you got it?—Yes, I have it all right.
7. Well then; look at this book and this sheet of paper. The paper is longer and broader than the book, but the book is heavier than the paper. How is that? It's because the depth in the case of the book is much greater than in the case of the paper. Thus the paper is lighter than the book.
8. See now these four books. Which is the biggest book of the four? . . . And which is the smallest one of them? . . .
9. Similarly, the window is higher than the door, and the room higher than the window, so that the window is the highest of the three. And *you* are taller than *X* there, look!
10. And, contrariwise, the door is lower than the window, and the window than the door, and so the door is the lowest of the three. And *X* there is shorter than you. Do you understand this point?
11. A last question. Which is the nicest lesson of all these lessons? What, "Not one of them nice! All of them horrid!" No, really! Some of them *must* be nicer than

10. fəsl nimrit ʔafara.

ḏoma:jir muttosila monsu:ba (lism il fa:ʔil). si:git tofḏi:l.
m^oḥadsa.

1. min foḏlak xud il ki'tab da; dilwəʔti ḥaḏ'ritak ma:sik il kita:b walla muʃ masku?—aiw ana ma:sik il kita:b, ana masku ʔawi.
2. xudi ja sitt! dilwəʔti inti maska kaman kita:bik muʃ kida, walla muʃ maska:h?—aiw ana maska:h.
3. w ana kaman ma:sik kita:b, baʔa kul'lina maski:n 'kutub, kul'lina maski'nhum.
4. dilwəʔti ju:f [ju:fi ju:fu] il kita:b illi f ʔi:dak. a:di tu:lu, w a:di ʔorḏu, w a:di sumku [or tuxnu]. it tu:l ʔakbar mil ʔorḏ, wil ʔorḏ ʔakbar mis sumk, baʔo t tu:l l akbar fit tala:ta. wi kida s sumk aʔallⁱ mil ʔorḏ, wil ʔorḏ aʔallⁱ mit tu:l, baʔa s sumk aʔallⁱ it tala:ta.
[or akbar } mil kull or akbar } il kull.
aʔall }
5. dilwəʔti msik il 'warəʔa di; ma'sikha kwajjis ḥaḏ'ritak?—aiw ana ma'sikha kwajjis.
6. w inti ja sitt mas'ka:ha?—aiw ana maska:ha ʔawi.
7. ʔəjjib, ju:f il kitab da wil warəʔa di. il warəʔa ʔəṭwal mil kita:b w aʔorḏ minnu kaman, wala:kin il kita:b ʔatʔal mil warəʔa, jaʔni taʔi:l ʔanha. izzaʔ da? da ʔalafa:n is sumki fil kita:b aktar kitir minnu fil warəʔa. wi ʔalafan kida l warəʔ(a) a'xaffi mil kita:b, jaʔni xafi:fa ʔannu. mafhum?
8. ju:f dilwəʔti il kutub l arbaʔa do:l. anho ʔakbar kita:b fil arbaʔa [or l akbar fil arbaʔa or akbar il kull or akbar mil kull]? . . . w anho ʔəsqər wa:ḥid fi:hum? . . .
9. wi kida kaman, if sibba:k aʔla mil ba:b, jaʔni ʔa:li ʔannu, wil ʔo:ḏo ʔaʔla miʃ sibba:k, baʔa l ʔo:ḏo hi:ja l aʔla fit tala:ta. wi ḥaḏ'ritak ʔəṭwal min fula:n, ju:f aho!
10. wi bil ʔaks, il ba:b ʔawṭo miʃ sibba:k wiʃ sibba:k awṭo mil ʔo:ḏo, baʔa l ba:b awṭo t tala:ta. wi fula:n ʔaʔsər min ḥaḏ'ritak jaʔni ʔusəjjar ʔannak. fa:him (fahma, fahmi:n) in nuʔṭo di?
11. suʔa:l axir! anho ʔaḥla dars fid duru:s do:l? “wala wa:ḥid minhum ḥilw, kul'luhum wiḥfi:n?” deh da! la:zim fi:hum aḥla min baʔḏ, wi minhum awḥaʃ min baʔḏ, wi

others, and some horrider than others! And some harder or easier, heavier or lighter, than others! Well then, please tell me of the nicest of them, the nastiest of them, the easiest, most difficult, heaviest, lightest, greatest and smallest of them!—Shall I tell you, Effendi? The nicest of them for *me* was the shortest of them, and the worst of them the longest!

12. That so? Well, at any rate, you understand all these points. Oh yes, I (we) understand them first-rate.

Towards Composition.

Do you see the Great Pyramid (harrām) yonder? Bigger than it there is not. It is the biggest thing in the world, yes, the biggest of all (the) things that are in the world:—but not the highest of them. But as for the Arabs who are there—*well!* worse than them there are not!

Ah, there's the little pyramid. That one (which is) in the middle is bigger and higher than it, and the Great Pyramid is the biggest and highest of the three.

minhum ʋsʃab w_ashal, w_atʃal w_axaffi min baʃā!
 ʔɔjjib ʃul li min foʔlak ʃala ah'la:hum w_aw'haʃhum
 w_as'halhum w_ʋsʃabhum w_at'ʃalhum w_axaf'fu-
 hum, w_ak'barhum w_ʋs'gʋrhum.—aʃul lak j_afandi,
 ah'la:hum ʃandi ʔaʃ'ʋrhum, w_aw'haʃhum ʋt'walhum!

12. kida? ʃala kulli ha:l {inta fahim
 inti fahma } kull in 'nuʔʋt do:l.—
 intu fahmi:n }

aiwa {fa'himhum
 fah'ma:hum } kwajjis xɔ:lis.
 fah'minhum }

For drill.

1. (A boy speaks.)

2.

3.

ma'sikni le:h, ja ʃali	manif 'maskak.	sɔhi:h mahuf 'masku.
maska:ni „ „ foʔma.	„ maska:k.	„ mahif maska:h.
mas'kinni „ „ gidʃa:n.	maħ'naʃ maski:nak.	„ ma'hummaʃ
		maski:nu.

2. (A girl speaks.)

ma'sikni le:h ja ʃali.	manif 'maskik.	„ mahuf ma'sikha.
maska:ni „ „ foʔma.	„ maska:ki.	„ mahif maska:ha.
mas'kinni „ „ gidʃa:n.	maħ'naʃ maski:nik.	„ mahummaʃ
		mas'kinha.

3. (Both speak.)

masikna le:h ja ʃali.	manif ma'sikkum.	„ mahuf ma'sikhum.
maska:na „ „ foʔma.	„ mas'ka:kum.	„ mahif maska:hum.
maskinna „ „ gidʃa:n.	maħ'naʃ mas'kinkum.	„ mahummaʃ
		mas'kinhum.

Why are you holding me? I'm not holding you. Quite right, he's not holding him.

For Memory-work (intone rhythmically).

'ahila dars hu'w_aʃ'ʋr dars!
 'w_aw'haʃ dars hu'w_ʋt'wal dars!
 il farɔnsa:wi sɔʃb, wil_alma:n(i) ʋsʃab,
 la:kin il ʃarɔbi hu'w_ʋsʃab il kull.

*For Systematic Grammar.**Active Participle with suffixes.*

(1) These suffix pronouns (being direct objects to these verb-participles) are pronouns of the *objective* or *accusative* case. In form, however, they are exactly the same as the suffixes of the possessive or genitive (see p. 28), with the single exception that the consonant-suffix *-ni* "me" replaces the vowel-suffix *-i* "my".

(2) Observe that the rule for suffixing vowel or consonant pronouns to participles is exactly the same as that for suffixing them to nouns (see p. 29). Thus :

Vowel-suffixes to consonant- endings.		Consonant-suffixes to vowel endings.
3. sing.	mask <u>u</u> , maski:n <u>u</u>	but maska:h.
2. sing. (m.)	mask <u>ak</u> , maski:n <u>ak</u>	but maska:k.
2. sing. (f.)	mask <u>ik</u> , maski:n <u>ik</u>	but maska:ki.

(3) Notice the elisions of vowels, loss or gain of length, and shifting of accent, consequent on suffixing (see *Phonetics of Arabic*, pp. 68-72), which here receive a complete and summary exemplification :

ma:sik, but masku (for ma:siku).

'ma:sik, but ma'sikni (for ma:sikni).

maska, for ma:sika.

'maska, but mas'ka:ni.

mas'ki:n, for ma:siki:n.

Comparatives and Superlatives.

(1) Turn back to VI, sentences 8-12, and compare now the two ways of effecting comparison in Egyptian Arabic:—**kibi:r** ʕan... **akbar** min...

(2) Note the two ways of rendering the superlative as in "the oldest man" **akbar** rɒ:gil and **ir** rɒ:gil l_ **akbar**. The former, being very peculiar and also the commonest method, should be minutely noted. If the *plural* is used the definite article must also be used; thus

akbar rɒ:gil
but akbar ir rigga:la
or l_ akbar fir rigga:la (see sentence 4 below).

(3) The following columns show clearly the arrangement of the consonants and vowels when

- (a) all three radicals are different and "strong";
- (b) the third radical is "weak" (i. e. is w or j);
- (c) the second and third are the same.

(a)	(b)	(c)
kibi:r—'akbar	ħilw—'aħla(:)	xafi:f a'xaff
ṭɒwi:l—'ṭṭwal	wa:ti(j)—awṭɒ(:)	ʕali:l a'ʕall
ʕusɒjjar—'aʕsɒr	ʕali(j)—aʕla(:)	etc.
sugɒjjar—'ɒsgɒr	etc.	
etc.		

(4) The original initial ʕ almost always disappears in connected speech (**hu:w**_akbar not **hu:wa** ʕakbar); and the definite article is reduced to l (**l**_akbar, **l**_ṭṭwal, **l**_ɒzhar "the Al Azhar mosque").

(5) Note the phonetic effects of suffixing.

'akbar but ak'barhum
a'xaff „ axaf'fuhum
'aħla „ aħ'la:hum.

CHAPTER XI

The FIVE SENSES, with their Verbs.

1. Look! This is my eye! I see with my eye. That is your eye, and you see with your eye. I have two eyes and you have two eyes.
2. This is my nose, and I smell with it. And you smell with your nose.
3. This is my ear and these are my ears. I hear with my ears and you hear with yours.
4. This is my tongue, and I taste with my tongue. Do not you taste with yours?
5. Thus we have now four senses; first, sight; secondly, smell; thirdly, hearing; fourthly, taste. And there remains to us one more sense, touch—a general one, for I touch with my hand, my foot, and my whole body.
6. Let us say together: "I see with my eye, and hear with my ears, and smell with my nose, and taste with my tongue, and touch with my hand." (The *b* in the Arabic of these verbs is for "now" or for "habitually", and the *a* is for "I").
 "And you see", etc. (The *t* is for "you".)
7. Listen now! *See* this rose, how sweet it is! *Smell* its scent, it is lovely. *Touch* its leaves, they are smooth, not rough. *Taste* a leaf of them, it is bitter, not sweet.

8. To-morrow you shall $\left\{ \begin{array}{l} \text{see} \\ \text{smell} \\ \text{taste} \\ \text{touch} \end{array} \right\}$ this rose again, D.V.

(The *ḥā* in the Arabic here is for the *future*, that is to-morrow, the day after to-morrow, the day after that, and all the after time, just as the *b* is for the *present*.)

Towards Composition.

With what do you touch? I touch with my whole body in general (ʔumu:man), and with my hand in particular (xusu:ʔan). Touch is the one general sense: sight, hearing, smell, and taste are particular (xususijja) senses.

11. fəsl nimrit kida:far.

il k̄awass il xamsa—bi ?afʃa:lha.

1. fu:f! di ʃe:ni. ana b_afu:f bi ʃe:ni. wi di ʃe:nak, w_inta bi_tfuf bi ʃe:nak. ana lijjā ʃene:n, w_inta lik ʃene:n. [f. inti liki.]
 2. di manaxi:ri w_ana b_afimmi bi:ha, w_inta bi_tfimmi_b manaxi:rok.
 3. di widni wi do:l wida:ni, w_ana b_asmaʃ bi_wda:ni, w_inta_b tismaʃ bi_wda:nak.
 4. da lisa:ni, w_ana b_adu:ʔ bi_lsani, muʃ_inta bi_tdu:ʔ bi_lsani:nak?
 5. ʃala kida ʃan'dina dilwəʔt_arbaʃ k̄awa:ss. (fil awwil) in nɔzɔr; (fit ta:ni) iʃ samm; (fit ta:lit) is samaʃ; (fir rɔ:biʃ) id do:ʔ. wi fa:ʔil ʃale:na k̄assa waħda kaman, il_lams, wi hijja ʃumumijja, ʃalafa:n_an_almis b_i:di, wi_b rigli wi_b kull qismi.
 6. niʔu:l sawa—"ana b_afu:f bi ʃe:ni, wi b_asmaʃ bi_wda:ni wi b_afimmi_b manaxi:ri, wi b_adu:ʔ bi_lsani, wi b_almis b_i:di. (il be: til afʃa:l do:l ʃalafan 'dilwəʔti ho' walla 'tamalli', wil ?alif ʃalafan 'ana')."
 "w_inta bi_tfuf" etc. (it te: hina ʃalafan 'inta').
 7. ismaʃ dilwəʔt! fu:f il warda di, ʔadd_eh hi:ja k̄ilwa! wi ʃimmi riʔiħtha, hi:ja kwajʔjisa xɔ:lis! w_ilmis wɔʔrɔʔha, hu:wa na:ʃim muʃ xijin; wi du:ʔ wɔrɔʔa minha, hi:ja murra muʃ k̄ilwa.
 8. bukra k̄a_tfuf
 wi k̄a_tfimm
 wi k̄a_tdu:ʔ
 wi k̄a_tilmis } il warda di ta:ni in ʔa ʔɔʔtɔ:
- (il k̄a hina ʃalafan il mustaʔbil, jaʃni bukra wi baʔdi bukra wi baʔdi baʔdi bukra wi kull il wəʔt illi baʔdi kida, zaij il be: ʃalafan il k̄a:l).

For Memory-work.

ana b_afu:f bi ʃe:ni, wi b_afimmi_b manaxi:ri, wi b_adu:ʔ bi_lsani, wi b_asmaʃ bi_wda:ni, wi b_almis b_i:di. a:di_l k̄a'wass il xamsa—in nɔzɔr, wiʃ samm, wid do:ʔ, wis samaʃ, wil lams.

For Drill. (Between three speakers.)

1. (<i>Imperative.</i>)	2. (<i>Future.</i>)	3. (<i>Vague.</i>)
fu:f (fu:fi)!	h_a fu:f bi ?e:h ?	tifu:f (tifu:fi) bi ?e:nak(-ik).
du:ʔ (du:ʔi)!	h_a du:ʔ bi ?e:h ?	tidu:ʔ (tidu:ʔi) bi _lsa:nak.
fimm (fimmi)!	h_a fimm ⁱ b ?e:h ?	tifimm (tifimmi) bi manaxi:rək.
'ilmis (il'misi)!	h_a lmis bi ?e:h ?	tilmis (til'misi) b _i:dak.
'ismaʃ (is'maʃi)!	h_a smaʃ bi ?e:h ?	tismaʃ (tis'maʃi) bi _wda:nak.

ii. *The next day.*

1.

ana fuft . . .

„ duʔt

„ famme:t

„ lamast . . .

„ simiʃt

2.

inta fuft (f. fufti) e:h ?

„ duʔt (duʔti) e:h ?

„ famme:t (famme:ti) e:h ?

„ lamast (lamasti) e:h ?

„ simiʃt e:h ?

1.

fuftⁱ warda.duʔtⁱ wɒrɒʔa minha.

famme:t ri'hitha.

lamastⁱ wɒrɒʔa minha.simiʃtⁱ so:tak.¹¹ "Your voice."

CHAPTER XII

[Grammatical Scheme: The POSSESSIVE (GENITIVE) Case with *bita:ʕ*.]

Introduction. (For committal to memory.)

Here is a man upon his donkey, and a lady on her she-ass, and two servants riding their donkeys.

Look! In this picture there is a man, a merchant, riding his donkey. This man is rich and contented. His name is Girgis, and see, here is his wife, named Maryam, she being likewise mounted on her she-ass. Here, see, are two of their servants riding behind them, the man-servant behind Girgis and the maid-servant behind Maryam. The man-servant's name is Fareed, and the maid-servant's is Fareeda. See, here too is something nice, a little girl riding in front of the maid here, she being her daughter.

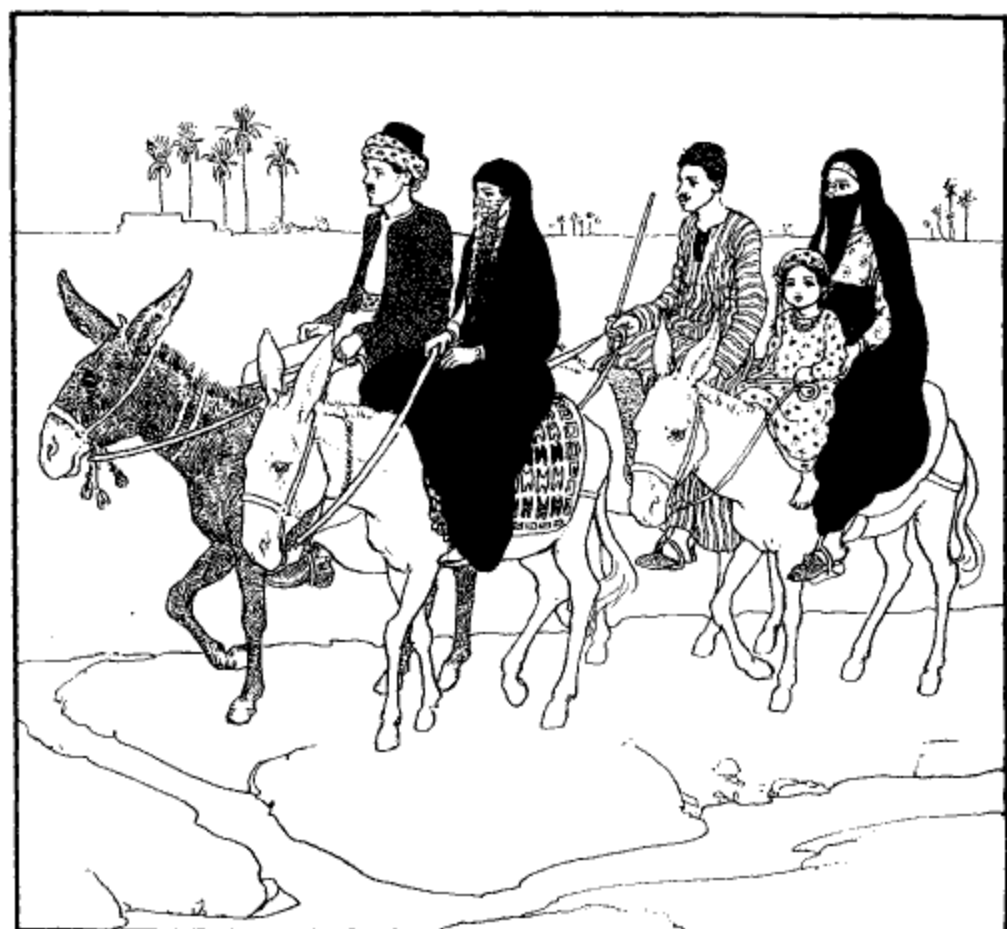
FOR DRILL.

1. *Masculine.*

Where is	the man's	{	donkey?—	Here is	the man's	{	donkey.
	Girgis's		horse?—		Girgis's		horse.
	my		study?—		your		study.
	your		bell?—		his		bell,
	his		<i>etc.</i>		her		<i>etc.</i>
	her				your		
	our				our		
	your				their		
	their						

Towards Composition.

Look at this picture and at that! In this (there is) a merchant riding his ass, with his wife and his servants. In that, a king (*malik*) riding his mare, and behind him lots of people (*na:s*), all of them riding their horses (*xe:l*). Both the pictures are very good. Tell me, who would-you-think (*ja turp*) is contented—the king or the merchant? Perhaps (*jimkin*) neither (*la:*) this-one, nor that. Perhaps this peasant is more contented than both of them [*or than this one and that*].



12. *fəsl nimrit itna:ʃar.*

il ʔiðv:fa bi "bita:ʃ".

tamhi:d—lil hifz ge:ban.

ʔaho rə:gil fo:ʔ il hūma:r bita:ʃu wi wafida sittⁱ fo:ʔ il hūmarə bta:ʃitha wi xaddame:n itne:n rəkbi:n il hami:r bituʃhum.

ʃu:f! fis su:ra di rə:gil ta:ʒir ra:kib il hūma:r bita:ʃu. wir rə:gil da ʒani mabsu:t, w ismu ʒirgis, wis sittⁱ bta:ʃtu he! is'maha marjim, wi hijja kaman rəkba l hūma:r bta:ʃitha. ahumma tne:n mil xaddami:n bituʃhum rəkbi:n warə:hum, il xadda:m warə ʒirgis wil xadda:ma warə marjim. ism il xadda:m bita:ʃ ʒirgis fari:d, w ism il xadda:ma bta:ʃit marjim fari:da. wi ʃu:f kaman ha:ʒa hilwa, binti sʒəvjara, rəkba ʔudda:m il xadda:ma wi hi:ja bin'taha.

For Drill.

(a) followed by word or suffix beginning with a vowel.

(b) followed by word or suffix beginning with a consonant.

(c) where shift of accent is required.

il hūma:r il hūsə:n il maktab il ʒarəs	{	(a) bi'ta:ʃ ir rə:gil	{	fe:n?—'aho l	{	bi'ta:ʃ ir rə:gil
		(b) bi'taʃ ʒirgis				bi'taʃ ʒirgis
		(a) bita:ʃi				bita:ʃak (-ik)
		bita:ʃak (-ik)				bita:ʃi
		bita:ʃu				bita:ʃu
		(b) bitaʃha				bitaʃha
		bitaʃna				bitaʃkum
		bitaʃkum				bitaʃna
		bitaʃhum				bitaʃhum

Substitution, for elision of i owing to previous vowel-ending.

il baʒli il hibr ⁱ il laħm ⁱ	{	(a) bta:ʃ ir rə:gil	{	wiħiʃ walla mli:ħ?—	{	bta:ʃ ir rə:gil
		(b) btaʃ ʒirgis				btaʃ ʒirgis
		(a) bta:ʃi				bta:ʃak (-ik)
		bta:ʃak (-ik)				bta:ʃi
		bta:ʃu				bta:ʃu
		(b) btaʃha				btaʃha
		btaʃna				btaʃkum
		btaʃkum				btaʃna
		btaʃhum				btaʃhum

Is the mule [ink, meat] of . . . bad or good?

2. *Feminine*—bita:ʕit.

il filu:s il farḥs l-ḥtja:n	{	(a) bitaʕt is sitt	{	fe:n ?—ahi l	{	filu:s farḥs ḥtja:n	{	bi'taʕt is sitt
		(b) bi'ta:ʕit marjim						bi'ta:ʕit marjim
		(c) bita'ʕitha						bita'ʕitha
		(a) bi'taʕti						bitaʕtak (-ik)
		bitaʕtak (-ik)						bitaʕti
		bitaʕtu						bitaʕtu
		(c) bi'ta'ʕitna						bita'ʕitkum
		bitaʕitkum						bitaʕitna
		bitaʕithum						bitaʕithum

Where is the money [mare, estate] of . . . ?

Substitution, for elision of -i, as before.

il xadda:ma bta:ʕit marjim aiwa l xadda:ma bta:ʕit marjim
hilwa? hilwa ʕawi.

if famsijja btaʕt is sitt aiwa f famsijja btaʕt is sitt
nafʕa? nafʕa ʕawi.

it tilmi:za bta'ʕitha kasla:na? aiwa t tilmi:za bta'ʕitha kasla:na
ʕawi, etc.

Is Maryam's servant pretty ?

Is the lady's parasol (umbrella) a good one ?

Is her pupil lazy ?

3. *Plural*—bitu:ʕ.

The plural follows the singular so exactly (bitu:ʕ ?bita:ʕ) that it may be practised as a mere variation. Thus :

il ħimi:r	{	{	{	{	{	{	{	{	{			
il xe:l										bitu:ʕ ir	ħimi:r	bitu:ʕ ir
il maka:tib										ro:gil	xe:l	ro:gil
il buju:t										butuʕ girgis	maka:tib	bituʕ
										etc.	il buju:t	giris

And similarly for elision of i.

il talamza { bitu:ʕ ir ro:gil } fe:n ?—ahumma t talamza { bitu:ʕ ir ro:gil
bituʕ girgis

Where are the donkeys [horses], studies, houses of . . . ?

Where are the pupils of . . . ?

For Systematic Grammar.

(1) Notice that the noun which precedes *bita:ʃ* must always be made definite by *il*. The expression *il be:t bita:ʃi* means literally "the house (which is) my property". To leave out *il* and say *be:t bita:ʃi* for "my house" is a bad mistake.¹

(2) Write out *bita:ʃ*, *bita:ʃit*, and *bitu:ʃ* with all the suffixes, making the necessary elisions and shifts of accent. Elision of : takes place whenever two consonants come after the long vowel, or where the accent is shifted from it.

(3) Notice the elision of *i* in *bi . . .* whenever the preceding noun ends in a vowel.

¹ 'A house of mine' would be *be:t min bitu:ʃi*. 'Our Girgis' would be *girgis bita:ʃna*, for here the proper name is already definite.

CHAPTER XIII

[Grammatical Scheme:—The GENITIVE, or POSSESSIVE, by
“Annexation”.]

1. Do you remember the picture of last lesson, and its story?
Look at it again, please. What is the name of that man?
—His name is Girgis.
2. And the donkey is *whose* donkey?—The donkey is his donkey,
that is, Girgis's donkey.
3. And where is Girgis's wife?—There is Girgis's wife!
4. And what is his wife's name?—His wife's name is Maryam.
5. And where is the maid-servant's daughter?—There is the
maid-servant's daughter!
6. Of whom is this the man-servant and this the maid-servant?
—*This* is the servant of Girgis and *this* the servant of
Maryam.
7. Isn't his servant her's as well as her servant his?—Yes.
8. Good. We have now seen that

Girgis's donkey	}	are just the same and have the same meaning;
and		
the donkey of Girgis		

 and similarly
 the donkey of Girgis's servant, *etc.*
 and similarly
 the donkey of Maryam's maid-servant, *etc.*
 —all these, too, mean exactly the same.

9. But behold the vast difference between
 “the servant girl”, and between
 “the girl's a servant”!, and between
 “the servant's girl” (= daughter)

13. fəsl nimrit talatta:far.

il ?iðv:fa:—il muðv:f wil muðv:f lu.

1. inta fa:kir is su:rv b'taʔit id dars il ma:ði wil hika:ja btaʔitha? fufha ta:ni min foðlak. ism ir rv:gil da ?e:h? —ismu girgis.
2. wil huma:r huma:r mi:n?—il huma:r huma:ru jaʔni huma:r girgis.
3. wi zo:git girgis fe:n?—a'he: zo:git girgis.
4. w_ismi zogtu ?e:h?—ismi zogtu marjim.
5. wi bint il xadda:ma fe:n?—bint il xadda:ma he:.
6. do:l xadda'm mi:n wi xadda:mit mi:n?—da'ho' xad'da'm girgis wi di'he' xadda:mit marjim.
7. muʃxadda:mu xad'damha kaman, wi xadda'mitha xad'damtu? —aiwa xadda:mu . . .
8. tɔjjib fufna dilwɔʔt inni

huma:r girgis	}	zajji baʔð, bi maʔna wa:hid;						
wi								
il huma:r bitaʔ girgis								
wi kida—								
huma:rit marjim	}	wi	{	huma:ru	}	wi	{	xadda'mitha
il huma:rv bta:ʔit m.								
		bita:ʔu		btaʔitha				

kulluhum bi maʔna wa:hid.
wi kida—
huma:r xadda:m girgis
wi huma:r il xadda:m bitaʔ girgis
w il huma:r bita:ʔ il xadda'm bitaʔ girgis. }
wi kida—
huma:rit xadda:mit marjim
wi huma:rit il xadda:ma bta:ʔit marjim
w il huma:rv btaʔit il xadda:ma bta:ʔit marjim }
kulli do:l kaman bi maʔna wa:hid.
9. wala:kin fu:f il farʔ il kibi:r xv:lis be:n—
“il bint il xadda:ma”, wi be:n
“il binti xadda:ma”!, wi be:n
“bint il xadda:ma”.

10. Another question. Where are Maryam's eyes?—Here are her eyes, in her face.
11. And where are the legs of Girgis's servant?—Here are his legs, hanging down from on the donkey.
12. Just so: and my eyes are in my face, and your eyes are in your face; the eyes of each one of us are in his face.
13. A last question. What is around every one of us, around you and around me?—The *air* is around all people, around you and around me.
14. I thank you.—Don't mention it. Thank *you*.

For drill.

Where is Mohammad's house.—D'you mean my brother's house?—Yes, his.

Where is my daughter's parasol?—D'you mean, *etc.*

What's the colour of (your) eyes?—Honey-coloured (blue, green as clover), *etc.*

Towards Composition.

My dear brother,

My cook is honest (?*ami:n*), thank goodness, but he is *not* clever! His name is Oppressed (!) (*mṣ-zlu:m*), but really *I* am the Oppressed-one, for my kitchen is always dirty, and my food not at all nice. My cook's son is even dirtier than his father; but his father says that "*his* eyes and yours and mine are exactly the same—green as clover!" Many thanks to him—and the clover!

Many greetings from your affectionate brother,

JOHN PEEL.

10. kaman su?a:l. ʃene:n¹ marjim fe:n ?—ahumma ʃene:ha fi wiʃʃaha !
11. wi rigle:n xadda:m girgis fe:n ?—ahumma rigle:h, nazli:n min ʃal ʃumɑ:r !
12. tamam, wi ʃenajja f wiʃʃi, wi ʃene:k (ʃene:n ʃaɖʔritak) fi wiʃʃak, baʔa ʃene:n kulli wa:ʃid minna f wiʃʃu.
13. su?a:l qxrɒ:ni. e:h illi ʃawale:n kulli wa:ʃid minna, wi ʃawalajja wi ʃawale:k ?—il ʔhawa ʃawale:n kull in na:s, wi ʃawale:k, wi ʃawalajja.
14. kattar xe:ɾɒk—il ʃafw ! kattar xe:ɾɒk inta.

tamri:n.

1.	2.	3.
be:t mʔhammad fe:n ?	jaʃni l be:t bita:ʃ axu:ja ?	aiwa be:tu
ʃamsijjit binti fe:n ?	jaʃni f ʃamsijja bta:ʃit fari:da ?	aiwa ʃamsijʔjitha
lo:n ʃene:k e:h ?	lo:n ʃenajja ʃasali	$\left. \begin{array}{l} \text{se:ʃi:h} \\ \text{lo:n ʃene:h ʃasali} \\ \text{lo:n ʃene:ha ʔazɾɒʔ} \\ \text{lo:n ʃene:hum axɖɾ} \\ \text{zajj il barsi:m !} \end{array} \right\}$
lo:n ʃene:ki ʔe:h ?	lo:n ʃenajja ʔazɾɒʔ	
lo:n ʃene:hum e:h ?	lo:n ʃene:hum axɖɾ zajj il barsi:m !	

For Memory-work.

(To tune of "John Peel".)

ʃene:n il be:h wi ʃe'ne:k wi ʃenajja,
rigle:n il be:h wi rig'le:k wi riglajja,
ʔide:n il be:ʃh ! wi ʔ'de:k wi ʔdajja ;

(Spoken) kida walla la ??

is su?a:l da ʃale:k muʃ ʃalajja !

walde:n² il be:h wi walde:k wi waldajja
ʃawale:n il be:h, ʃawale:k, ʃawalajja,
is su?a:l ʃal be:ʃh ! muʃ ʃale:k muʃ ʃalajja !
nahɑ:ɾɒk muba:ɾɒk ja si:di.

¹ For sentences illustrating parts of the body see pp. 170, 171.

² Parents.

For Systematic Grammar.

(1) In the case of *pronouns* we had already seen how possession is expressed (a) indirectly by means of *bita:ʕ* e. g. *il be:t bita:ʕak*, or (b) directly by “annexing” the suffix pronoun to the substantive, e. g. *be:tak*. Precisely the same two methods are used when *nouns* are substituted for pronouns.

By “annexation”.

{ <i>il be:t bita:ʕi</i>	<i>be:ti</i>	}
{ „ „ <i>bita:ʕ maḥmu:d</i>	<i>be:t maḥmu:d</i>	}
{ <i>il xadda:ma bta:ʕti</i>	<i>xaddamti</i>	}
{ „ „ <i>bta:ʕit maḥmu:d</i>	<i>xadda:mit maḥ.</i>	}

(2) In most languages declension affects the *possessor*. The peculiarity of Arabic is that in annexation it is the *possessed* that is affected, and that in two ways (see the right-hand column above):

(a) the definite article *il* is dropped, e. g. *be:t it ta:ʕir* “the merchant’s house”, *be:t ta:ʕir* “a merchant’s house” (where to say *il be:t* . . . is an even worse mistake than to leave out *il* in the left-hand column);¹

(b) the feminine *-a* is changed to *-it* (or *-t*), e. g. :

sa:ʕit marjim “Mary’s watch”

sa:ʕti “my watch”.

¹ *il* is dropped because the noun is sufficiently made definite by the annexation.

Annexation to a feminine produces so much in the way of elision, loss of length, a shifting of accent, that the student should collect instances under the following scheme :

sa:ʃa.	sa:ʃit marjim.	sa'ʃitha.	'saʃti.
fu:tɒ.	fu:tɪt „	fu'titha.	futti.
kalba.	kalbit „	kal'bitha:	kal'biti.
xadda:m.	xadda:mit marjim.	xadda'mitha.	xad'damti.
m ^ə ħadsa. ¹	m ^ə ħadsit „	m ^ə ħad'sitha.	m ^ə ħad'siti.
etc.			

(3) The indirect method is the most frequent in colloquial, but is inadmissible in the following cases:—*parts of the body*; and *near relatives* (except *sitt* when it means wife—is *sittⁱ btaʃti* “my wife”, *sitti* “my grandmother”). Other cases may be noted as they occur.

¹ Conversation.

14. fəsl nimrit arbaŋta:ŋar.

il milk, bi "ŋand" wi "li" wi "maŋa".

ŋawi:ŋ. wallaŋ in nu:r j_afandi, ja_lli ra:kib il biŋk³litt, id dinja ŋatma.

afandi. lissa badri ja ŋawi:ŋ, id dinja nu:r, w_iŋna lissa_l magrib.

ŋa. magrib_e:h! da_ŋna ŋurb il ŋiŋa, muŋ maŋak sa:ŋa?

af. la: ma_mŋi:ŋ sa:ŋa ja si:di.

ŋa. leh ma_mŋakŋ? muŋ ŋandak sa:ŋa fil be:t, umma:l_inta xa:rig iz za:j?

af. ana ma ŋandi:ŋ sa:ŋa fil be:t wala li:ŋ fid dinja xɔ:li:s? wi le:h is su?a:l da? hu:w_inta ŋiri:ki?

il waŋfi:n (li ba'ŋduhum). ŋagi:b! afandi zazji da_nɔ̃i:f, ma_mŋu:ŋ sa:ŋa, wala ŋandu:ŋ fil be:t, wala lu:ŋ bil marra!

tanji:n. la: ja ŋe:x, da makka:r wi bassi ŋa:l kida ŋalafan iŋ ŋawi:ŋ!

ŋa. il ŋaŋsan ja si:di wallaŋ wi ma fi:ŋ luzu:m liz zaŋal.

af. ja sala:m! ma_mŋi:ŋ kabri:t! inta ja ŋawi:ŋ maŋa:k, walla ma_mŋakŋ?

ŋa. muŋ ŋugli. ŋu:f il baŋŋa:l_aho.

waŋfi:n. aiwa ɔ̃ɔru:ri ŋand il baŋŋa:l.

af. leltak saŋi:da ja si:di.

baŋ. leltak saŋi:da_mbarka!

af. intu ŋan'dukum kabri:t lil be:ŋ.

baŋ. la:, bi kulli ŋasaf ma ŋandina:ŋ.

af. izzaj ma ŋanduku:ŋ, muŋ kull_il baŋŋali:n ŋan'duhum?

baŋ. aiwa ŋan'duhum, wala:kin illi ŋan'dina xɔla:s, min tawwⁱ bass.

wa:hid. ŋu:f j_afandi ŋand_il da'xaxni fin naŋja_t tanja.

tanji:n. aiwa_l ŋaŋŋi sɔ̃hi:h, id daxaxnijja ŋan'duhum is sɔ̃nfi da ŋaktar mil baŋŋali:n, ŋalafan da ka'rhum.

af. ja sala:m barɔ̃u maŋa:ja ŋilbit kabri:t w_ana na:si!

il ŋawi:ŋ wil baŋŋa:l wid daxaxni wil kull. deh da! xawta min ge'r fajda! wallaŋ j_afandi wi balaf dawfa. maŋa_s sala:ma!

af. ɔ̃t'ɔ̃h jisallimkum!

For Composition.

I understand that maʕa and ʕand and li are all of them for “*having*” (owning—il milk); but there is a difference between them, which is, that maʕa is for small things in the hand or the pocket; ʕand is for things in house or shop; and li is for big property (milk), or property in general (wis sala:m). I am like that Effendi, I don’t have matches, pencil, nor watch about me except rarely (bin na:dir); but I have at home many match-boxes (ʕilab) of my friends’, and possibly (jimkin) a pencil or two (I thank them much)! I *have* a watch—it isn’t that I haven’t—but it is usually in hospital (fil isbi:talja), that is at the watchmaker’s.

For Memory-work.

(To tune of “*Three Blind Mice*”.)

lijja_w li:k,
 bijja_w bi:k,
 fijja_w fi:k,
 lak luh li:
 bak bi:ha bi:
 fi:k fi:ha fi:

maʕak, maʕa:ja, ma_mʕu:f, ma_mʕi:f,
 wi lu, wi lijja, ma lu:f, ma li:f.

“ma mʕakfi ʕilba ja bassawi:f?”

“balaf, ma fi:f!”

For Verb Drill. "Have", in present.

maʃa.

1.

2.

maʃak ʔalam ruṣṣ:ṣ?¹

aiwa, maʃa:ja.

maʃa:ki ʔalam ruṣṣ:ṣ?

,, maʃa:ja.

maʃa:ku ʔalam ruṣṣ:ṣ?

,, maʃa:na.

ma_mʃakʃ kabrit?

la ma_mʃi:ʃ.

ma_mʃaki:ʃ ,,

,, ,, ,,

ma_mʃaku:ʃ ,,

,, ma mʃana:ʃ.

ʃandak sa:ʔa walla ma ʃan'dakʃ?

aiwa ʃandi

ʃandik ,, ,, ma ʃandi'ki:ʃ?

la ma ʃandi:ʃ.

ʃanduku ,, ,, ma ʃandu'ku:ʃ?

ʃan'dina; muʃ ma ʃandi'na:ʃ!

ma lakʃ baza'burt² iz za:j?

lijja, muʃ ma li:ʃ.³

ma_lki:ʃ ,, ,,

,, ,, ,,

ma_lku:ʃ ,, ,,

lina! muʃ ma_lna:ʃ.⁴

3.

ʃaqi:ba! maʃa:h!

,, maʃa:ha!

,, maʃa:hum!

zaʃj il ʃa:da!⁵—ma_mʃu:ʃ!

,, ma_mʃaha:ʃ!

,, ma_mʃahumʃ!

muʃ ʃoʃhi:h! ma ʃandu:ʃ.

ʃan'daha! muʃ ma ʃandaha:ʃ!

ʃoʃhi:h, ʃan'duhum, muʃ ma ʃandu'humʃ.

ʃoʃhi:h luh, muʃ ma lu:ʃ.

,, laha muʃ ma_lha:ʃ.

,, luhum muʃ ma_lhumʃ.

For Systematic Grammar.

(1) Notice there is no verb for "have" in Arabic. "I have" is rendered by expressions meaning ("there is) with me" maʃa:ja; ("there is) chez-moi" ʃandi; ("there is) to me" lijja.

(2) On the whole the last two are used pretty interchangeably in Egyptian colloquial, but the distinction noted in the text is sometimes suggested. The first is used for small articles "on" or "about" a person, i. e. in his hand or his pocket.

¹ Lead pencil.

² Passport.

³ "I have: it isn't that I haven't"—a quite common form of an asseveration.

⁴ Or assimilated to manna:ʃ.

⁵ As usual!

CHAPTER XV

[Grammatical Scheme:—The Verb “To Be” in Past and Indefinite.
“There is, was, will be”. “Had, will have”.]

Conversation.

CALENDAR
Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

1. Do you see this table? What is to-day amongst these days?
—To-day is [for example] Friday.
2. Good, and what was the day before it?—The day before it was Thursday.
3. And the day before yesterday was what?—The day before yesterday was Wednesday.
4. And what will the day after Friday, that is to-morrow, be? . . .
5. Are there lessons in the Government Schools on Sunday, the day after to-morrow?—Yes, there are.
6. And are there on Friday?—No, there aren't.
7. Were there lessons here last Tuesday?—Yes, there were.
8. And on Sunday were there?—No, there weren't.
9. Were you in church last Sunday?—Yes, I was (or No, I wasn't).
10. Will you be next Sunday?—D.V. I shall be.
11. When there's rain on Sunday, will (would) there be people in the church?—Yes, there will be all the same.
12. Would there be a lesson on a very rainy day? ¹—Perhaps there wouldn't be.

The Effendi again.

Listen, my dear fellow, to the strange incident of yesterday! I was riding my bicycle, when, lo and behold, a certain policeman said to me, “Light up”. (By the way, I had no matches on me that day.) The policeman said that we were near nightfall, while I said it was barely sunset. So he said, “Look what time it is”, but I had no watch on me! And in fact I had no watch

¹ “A day of rain”, by annexation.

15. *fəsl nimrit xamasta:ʃar.*

fiʃli "ka:n".

"ka:n" bi "fi:h" wi "ʃand".

niti:ga

(jo:m) il hadd

,, l itnen

,, it tala:t

,, l arbaʃ

,, il xami:s

,, il gumʃa

,, is sabt

1. inta ʃajif il gadwal daho? innaharda
jo:m_e:h fil ʔajja:m di?—innaharda
jo:m il gumʃa [masalan].

2. tɒjjib, il jo:m_illi ʔablu (jaʃni_mba:rih)
ka:n e:h?—il jo:m_illi ʔablu ka:n il
xami:s.

3. w_awwil_imba:rih ka:n_e:h?—
awwil_imba:rih ka:n jo:m l_arbaʃ.

4. wil jo:m_illi baʃd il gumʃa (jaʃni
bukra) jiku:n_e:h? . . .

5. fi: (fi:h) duru:s fil mada:ris il mirijja¹
jo:m il hadd baʃdi bukra?—aiwa fi:h.

6. wif jo:m il gumʃa fi:h duru:s?—la ma
fi:f.

7. ka:n fi:h duru:s hina jo:m it tala:t il ma:ʔi?—aiwa ka:n fi:h
duru:s.

8. wi_f jo:m il haddi ka:n fi:h?—la ma_kanfi fi:h.

9. kunti¹ haʔritak fil kini:sa jo:m il hadd il ma:ʔi?—aiwa
kunt (or la: ma kunti).²

10. tikun hina:k il hadd ig ga:j?—in ʔa ʔnʔn:h_aku:n hina:k.

11. lamma jiku:n fi:h mɒtɒr jo:m il hadd, jiku:n fi:h na:s fil
kini:sa?—aiwa, jiku:n fi:h bardu.

12. jiku:n fi:h dars¹ ʃarabi fi jo:m mɒtɒr fidi:d?—jimkin ma
jkunfi fi:h.

l_afandi kaman.

ʃuf ja habi:bi n nadro_l gari:ba_btaʃt imba:rih! ana kuttⁱ
ra:kib il ʃagala_btaʃti, illa_w ʔal li wa:hid ʃawi:f "wallaʃ in
nu:r". ha(:)kim³ ma kanfi_mʃa:ja kabrit fi jomha. wif ʃawi:f
ʔal li ʔin'nina ʔurb il ʃi:ʃa. w_ana ʔult "iħna lissa l maqrib".
ʔam ʔal li, "ʃuf saʃtak kam dilwɒʔt"; wala:kin ma kanfi_mʃa:ja
sa:ʃa!—wil ha:ʔi:ʔa innu ma kanfi ʃandi sa:ʃa fil bet, wala:kin

¹ Masc. miri.² Generally assimilated—kutt, ma kuttif.³ Or pɛli "my origin" = "originally I = the fact is that I":—curious expressions on which the student should keep his eye, as they are very frequent.

at home, but I *had* a watch—at the watchmaker's. Then I said to him, "Give me a match". He said, "Aren't any" and got angry. All this was mannerless: but the bystanders told me to look at the grocer's,—perhaps he'd have matches. But he hadn't either, for, you see, those grocers haven't much of that sort. And after all this fuss, my dear fellow, *I had matches in my pocket* all the time without knowing it!

Questions on the above piece.

1. Had that Effendi a watch at home?—No, he hadn't.
 Had his wife?—Probably she hadn't.
 Had their children?—No, for certain they hadn't.
2. Will that Effendi have matches the next time when he rides his bicycle after sunset?—I hope he will! How should he not have, after this incident?
 Will he have a watch at home?—Yes, he will, when it comes from the watchmaker's.
 When will his children have watches?—They'll have watches when they grow older.

Towards Composition.

We had a jolly "fantasia" here yesterday. There were games of every sort—only there was no tennis. When we have a court (malʿab) for tennis there will be great joy chez-nous. I was at Fowzi Bey's yesterday, who has a fine court, but to my great regret I had no racket (madrab). I have an excellent racket, but my brother had it at home that day.

kan lijja sa:ʃa—ʃand is sa:ʃa:ti. wi baʃde:n ʔulʔi lu “hat kabrit”. ʔal “mafi:ʃ” wi ziʃil maʃa:ja, wi ka:n da min ʒer ʔadab; wala:kin il waʔfi:n ʔaʔlu: li aʃu:f il baʔʔaʔl, jimkin jiku:n ʃandu kabrit. wala:kin hu:wa kaman ma kanʃi ʃandu—ata:ri¹ l baʔʔa:lin do:l ma jkunʃi ʃanduhum kiti:r mis sɔnfɪ da. wi baʃd il xawta di kullaha ja ʔabi:bi, ka:n maʃa:ja kabrit fi ge:bi, wana ma kuttif ʃa:rif!

asʔila fil ʔitta di.

1. kan ʃandi l afandi da sa:ʃa fil be:t?—la ma kanʃi ʃandu sa:ʃa.
 kan ʃandʔ zogtu sa:ʃa?—fil ʒa:lib ma kanʃi ʃanʔdaha.
 kan ʃand iwladhun sa:ʃa:t?—la: bit taʔki:d ma kanʃi ʃanʔduhum.
2. jiku:n maʃa l afandi da kabrit taini marra lamma jirkab il ʃagala btaʃtu baʃd il maʒrib?—ijja(:)k jiku:n maʃa:h! ma jkunʃi maʃa:h iz zaj baʃd in nadra di!
 jiku:n ʃandu sa:ʃa fil be:t?—aiwa jiku:n ʃandu sa:ʃa lamma ti:gi min ʃand is sa:ʃa:ti.
 jiku:n ʃand il wila:d do:l sa:ʃa:t emta?—jiku:n ʃand il wila:d sa:ʃa:t lamma jikʔbaru.

For Memory-work.

deh da! vslak ma kanʃi ʃandak sa:ʃa fil be:t wala kanʃi maʔʃak sa:ʃa fi ge:bak. atari:k kuttɪ mitʔaxxor inuaʔharda fil maktab! lamma jku:n ʃandak sa:ʃa tibʔa mɔzbu:t fi mawa-ʃi:dak.

¹ Equivalent to, “for, you see”: this particle reasons from the effect (see Luke vii. 47, Colloquial Version), or, as here, from the general circumstances: or is equivalent to “No wonder then . . .”, “Now we see why . . .”, when the cause that accounts for something striking is discovered.

Were you at the meeting yesterday?—Yes, I was.

Where were you at the time, madam?—I was at the Cinema.

Where were you, children?—We were asleep.

Weren't you in Cairo last year?—No, I wasn't there (*lit.* existent, present).

Where will you be to-morrow?—I shall be in Upper Egypt.

So, then, you won't be here?

For Systematic Grammar.

(1) Write out the two tenses *ka:n jiku:n*; also with negative.

(2) Write out the precisely similar *ʔa:l jiʔu:l* and *ʃa:f jiʃu:f*; also with negative,

(3) When the verbs *ka:n jiku:n* are combined with *fi:h*, *ʃandu*, etc., they remain in the 3rd sing. masc., whatever be the gender or number of the preceding pronouns or nouns. They must here be thought of as *impersonal*, i. e. as meaning “there was”, “there will be”; hence they do not change whatever their grammatical subject may be.

(4) Notice that *jiku:n* is not only needed to express the future of “to have” and “there is”, but is also necessary after conjunctions introducing a dependent clause like “when”, e. g.:

“When { there is
you have } a lesson . . .”

lamma_jku'n { *fi:h*
ʃandak } *dars*.

For Drill.

1.

kutti fil gamṣijja mba:riḥ ?
 kutti fe:n wəʔ'taha ja sitt ?
 kuttu fe:n wəʔ'taha ja wla:d ?
 ma kuttif fi mḍsr'i ṣamṇawwil ?
 ma kuttif inti ja sitt ?
 wala kuttu:f intu mawgudi:n ?
 tiku:n fe:n bukra ?
 tiku:ni „ „
 tiku:nu „ „
 baʔa ma tkunfi hina ?
 „ ma tkunif hina ?
 „ ma tkunu:f „

2.

aiwa kutt' fi:ha.
 kutt' fi: si:ma.
 kunna najmi:n.
 la: ma kuttif mawgu:d.
 la: ma kuttif ana kaman.
 la ma kunna:f.
 aku:n fi: s'ṣi:d.
 „ „ „
 niku:n fi: s'ṣi:d.
 la ma jkunfi hina.
 „ „ „
 „ „ „

3.

sḥi:ḥi ka'n fi:ha.
 „ ka:nit hinak.
 „ ka:nu najmi:n.
 sḥi:ḥi ma kanfi mawgu:d.
 „ ma ka'nitf mawgu:da.
 „ ma kanu:f mawgudi:n.
 atari:h ma jkunfi fil ṣuzu:ma !
 atari:ha ma tkunfi fil ṣuzu:ma !
 atari:hum ma jkunu:f fil ṣuzu:ma !
 jiku:n hina zza:j ?
 tiku:n „ „
 jiku:nu „ „

Note: the indispensable verbs $\left\{ \begin{array}{l} \text{ʔa:l jiʔu:l} \text{ "to say"} \\ \text{ʃa:f jifuf} \text{ "to see"} \end{array} \right.$
 are conjugated *exactly* like ka:n jiku:n.

CHAPTER XVI

*The "Strong"¹ Triliteral Verb. Past, Indefinite, and Imperative ;
a General Survey.*

An Old Tale.

There was once a man who went out with his son, and they had with them a donkey. So the man said to his son, "Ride *you* the donkey first, son." "No," said he, "it's impossible that I should ride, for I am a young fellow and you are my father. Do *you* ride, please, before I ride." But his father said, "Now do just ride, son, and then you won't get tired. I'll ride when we return so that I mayn't get tired." The youth obeyed the words of his father and got up, and they went along like that, the youth mounted and the father walking on foot beside him.

Then some people passing by saw them and said, "Just look, folk, at that young fellow riding! Isn't it a shame, young feller? How *can* you ride by yourself like that? Just you get off, and let your poor old father ride in your place!" So the boy got off, ashamed, and made his father ride, while he walked on foot.

And after a little while they came to a few women, and at once the women began to say, "There's a fine father for you! Glory be to God!" He has neither heart nor pity! Ah my boy, ah my son! Out on you, man! There you ride the beast as comfortable as an Omda, and let this poor boy of yours fag in the sun! Don't ride, old fellow,—isn't it a sin of you?" Then the father said to his boy, "I'll tell you what: mount up behind me, son! best let us ride together—didn't you hear the women's talk?" "Yes, I heard it," said the son, "how should I not hear it?"

Hardly had they ridden together like that a short while when lo! two English gentlemen going to play tennis at the Ghezira saw them, and said to each other, "Impossible for two to ride a feeble animal like that! Why are you riding together, you there? Let one get off and the other ride, or we'll give information to the police." Down they came hastily from the donkey, for they were very much afraid; and they began to walk along

¹ That is, whose radical consonants are three, none of which is "weak", i.e. is ʔ, w, or j. N.B. ʔ (for q) is a "strong" consonant.

² Lit. "That which God willed (He has done)"—usually an exclamation of admiration, here ironical.

16. fəsl nimrit sitta:far.

il fiql is sula:si & səhi:h.

hika:ja ?adi:ma.

ka'n fih rə:qil xərəq marra wəjja bnu, wi ka'n wəjja:hum
 ħuma:r. ?a:m ir rə:qil ?al l-ibnu "irkab il ħuma:r fil
 ?awwil ja bni". ?am ?al lu, "la: muš mumkin arkab li ?inni
 gada? w-int abu:ja; itfəddəl irkab inta ?ablim(a) arkab
 ana". ?a:m abu:h ?al lu "ma' tirkab ja bni! wi balaf 'ta?abak.
 an arkab lamma nirga? ?alafan m-at?abf". wi simi? il walad
 kala:m abu:h wi rikib. wi mišju kida, il walad ra:kib wil ?abbi
 ma:fi ?ala riglə'h gambu.

?a:mu šafu:hum na:s fajti:n wi ?a:lu "šufu ja na:s il gada? da
 ra:kib. muš ?e:b ja gada? bi tirkab waħdak iz za:j! ma'
 tinzil wi xall(i) abu:k il ?agu:z il maski:n da jirkab mət'roħak!"
 ?am nizil il walad wi² hu:wa maksuf, wi rəkkib abu:h wi 'mišfi
 hu:wa ?ala riglə'h.

u ba?di ħabba səwjjara gum li šwəjjit nišwa:n, wi fil ħa:l
 'ba?u n nišwa:n ji?u:lu "ja sala:m ?al ?abbi da! ma: ja ?əttə:!
 ma lu? ?alb' wala šafa? ja waladi ja bni! ixš' ?ale:k ja rə:qil!
 bi tirkab il baħi:ma w² inta mabsu:t zəjj il ?umda wi txalli
 waladak il maski:n da jit?ab fiš šams? ma tirkabfi ja se:x, muš
 ħarə:m ?ale:k?" ?am ?a:l il ?abbi l-ibnu, "a?ul lak irkab
 warə:ja ja bni! xalli:na nirkab sawa ?aħsan; muš simi?ti
 kala:m il ħarima:t?" ?am ?al lu "aiwa smi?t, ma smi?tiš iz
 za:j?"

ja do'b rikbu sawa kida ħabba bəsi:tə, illa w šafu:hum itne'n
 xawaga:t ingiliz rəjħi:n li li?b il ko:ra fil gizi:ra. ?a:mu do:l
 ?a:lu l ba?di, "muš mumkin itne:n jir'kabu ħuma:r də?i:f zəjji
 da. bi tir'kabu sawa leh ja gama:ša? xalli waħid jinzil wit ta:ni
 jirkab, walla niddi xəbar lil buli:s!" ?a:mu do:l nizlu ?awa:m
 min ?al ħuma:r ?alafan ka:nu xəfī:n ?awi, wi ba?u jimfu sawa.

¹ This is the lively *ma* that indicates animation or impatience.

² This *wi* does not mean "and". It is a *subordinate* conjunction meaning "while", "as", etc., or equivalent to a participle. It is called *waw il ħa:l*, "the *w* of *state*", and its occurrences should be carefully noted, as it plays an important part in Arabic constructions.

together. And so they went on walking on foot, while the donkey walked in front of them idle, until they came to a party (of) school-boys coming out of school at the end of the day. These immediately laughed loud at that sight, and kept saying to each other, "I say, look at those lunatics! Well, if that's not strange and wonderful!—human beings walking on foot tired and an animal walking in front of them as comfortable as a Mudir. Ride, ride, you idiots!" Then the elder said to his son, "Do you hear the words of those young gents, boy, and their laughter at us? Don't you hear?" "Of course I hear, and well too, Father," said he, "how not?" "Behold the thoughts of folk in this world!" said the other. "I made you ride first of all, and when you rode alone they were not pleased. I made you get off and rode alone myself—they became angry. We rode both together, and they got still more annoyed. We dismounted and walked the beast—and they began to laugh at us and said that we were idiots. What shall we do after that? Do they want the donkey to ride us, I wonder? There's the state of this world for you: the man who worries to please all vexes all. I tell you, as the proverb says, 'Do the duty that is yours, and don't ask about what people are saying'."

Potted Drama.

THE FATHER (<i>loquitur</i>).	THE SON (<i>to him</i>).	THE DONKEY (<i>to himself</i>).	SPECTATORS (<i>to everybody in general</i>).
Ride!	Well, I'll ride.	Ha, he's up!	Riding! well!!
Get down, then!	Well, I'll get down.	Ha, he's down!	Why get off?
Let me ride!	Well, ride.	Ha, he's up!	Riding! well!!
Let us ride!	Come on, we'll ride.	Ha, they're up!	Riding together! well!!
Let's dis- mount!	Come on, we'll dismount.	Thank Heaven, they're down!	Why get off?
Did you laugh?	No, I didn't.	But I did!	See how the don- key's laughing!

Towards Composition.

Yesterday I saw a young fellow riding a donkey, and his father walking on foot behind him. I told the boy to get off the donkey, and to give-a-ride-to his father. So he got down from the donkey and up got the father, with [wi] the boy walking beside him on

wi fiḏlu maḥḥi:n¹ ḡala rigle:hum wil ḥumɑ:r ma:ḥi ḡuddamhum fa:ḏi, li ḥaddima gum li gama:ḡa talamza² xɔrgi:n mil mad'roṣa ḡa:xir in nahɑ:r. ḡa:mu do:l ḏiḥku ḡawi ḡal mɔnzɔr da wi fiḏlu jiḡu:lu_l baḡḏ "ḡu:fu_l magani:n do:l! 'amma se ḡari:b wi ḡamr³ ḡaḡi:b! bani ḡa:dam maḥḥi:n ḡala rigle:hum taḡbani:n, wi_l ḥiwa:n ma:ḥi ḡud'damhum mabsu:t zaji il mudir. ma tir'kabu ja ḡubato!" ḡam ḡa:l il kibir lil walad "sa:miḡ ja waladi kala:m l_afandijja do:l, wi diḥ'kuhum ḡale:na? muḡ bi tismaḡ?" ḡal lu "umma:l_ana sa:miḡ ḡawi j_abu:ja, m_asmaḡ_iz za:j?" ḡal lu t ta:ni, "ḡu:f_afka:r in na:s_illi fid dinja. rɔk'kibtak fil ḡawwil, wi lamma_rkibt_inta waḥḏak ma kanu:ḡ mabsuti:n. naz'ziltak wi_rkibt_ana waḥḏi, 'baḡu zaḡlani:n. rikibna_ḥna litne:n sawa, ziḡlu ḡaktar kaman. nizilna wi maḡḡe:na_l bihi:m, baḡu jiḏ'ḥaku ḡale:na wi ḡa:lu ḡinnina ḡubato. ḥa niḡmil_eh baḡḏi kida? humma ḡawzi:n_il ḥumɑ:r jir'kabna baḡa? a:di ḥa:l id dinja; illi jitḡab ḡalafan jibsiḡ il kull jizaḡḡal il kull. w_aḡul lak ḡala rɔḡj³ il masal, "iḡmil_il wa:ḡib_illi ḡale:k wala tis'ḡalḡi_f kala:m_in na:s."

For Memory-work.

The first two paragraphs.

m'laɣɣɔs ir riwa:ja.

il ḡabb.	ibnu.	il ḥumɑ:r.	il waḡfi:n.
irkab!	ḡɔjjib_arkab.	aho 'rikib!	ra:kib iz za:j!
inzil baḡa!	ḡɔjjib_anzil.	aho 'nizil!	na:zil le:h?
xalli:n(i)_arkab.	ḡɔjjib_irkab.	aho 'rikib!	ra:kib iz za:j!
xalli:na nirkab.	jɔḡḡo nirkab.	ahumma rikbu!	rɔkbi:n sawa_z za:j!
xalli:na ninzil.	jɔḡḡo ninzil.	il ḥamdu lilla:h nizlu!	nazli:n le:h?
ḏiḥikt?	la mɔ_ḏiḥiktij.	ḏiḥikt_ana.	ḡu:fu_l ḥumɑ:r bi jiḏ'ḥak_iz za:j!

¹ Or tan'nuhum jimfu (maḥḥi:n).

² talamza is in apposition to gama:ḡa. If *annexed*, we should have had gama:ḡit.

³ lit. opinion.

foot. But afterwards I was not content with this, so I said, "Come [ma], ride together one behind the other!" They did so, but some students began to laugh at them, when they both dismounted and walked the animal in front of them. When the students went on laughing still more they both got angry, and said, "Well, then, what shall we do? To-morrow we'll mount you all on the donkey (here they all started laughing more than ever)—or we'll let the donkey ride us (here the donkey laughed!).

For Systematic Grammar.

We shall study these verb-forms in detail in succeeding chapters, but important points may be gathered in general from a study of the verbs in the above chapter.

(1) The typical Arabic verb has three radicals—compare here **rkb** "ride", **nzl** "descend", **xrg** "go out", **smʕ** "hear", etc.

(2) In the *Past* the vowels may be **a** (e. g. **xprɔg**) or **i** (e. g. **rikib**), and the conjugation is effected by *suffixes* (terminations), e. g. **rikibt**, **rikbu**, etc.

(3) In the *Indefinite*, conjugation is mainly effected by *affixes* (compare **nirkab** with **rikibna**): but in some persons there are suffixes as well, e. g. **jirkabu**.

(4) The *Imperative* is exactly like the *Indefinite* with the loss of the consonantal affix.

(5) We observe that while the first of these forms is a *Past Tense*, the second is used in all sorts of ways, e. g.

(a) as a *Present*, with the aid of **bi**.

(b) as a *Future*, with the aid of **ħa**.¹

✓(c) to express *habit*, with the aid of **bi**.

(d) as an *Infinitive* after auxiliary verbs like **xalli**, **fīl**, **baʕa**, **mumkin**, **ħabb**.

(e) as a *Subjunctive* after **inn** "that", or *Conjunctions* like **ʔablima**, **ʕalajan** (= "in order that"). **lamma**, etc.

(f) as an *Imperative* with the aid of **ma** and **ʔtibʕa**.

(g) in *Prohibitions*, with **ma** and **j**.

We therefore call this verb-form the *Indefinite*.²

(6) We observe that some of the verbs appear to be a radical short, e. g. **ʕa:f** and **mifi**. In reality the missing consonant is a **w** or **j**, occurring second or third. We shall study the method

¹ Originally **rojħ** "going to", which got worn down to **roħ**, **ħa**, and finally **ħa**: all of which are used.

² In the former edition it was called "Aorist".

and causes of the elision or transformation of these "weak consonants".

(7) We observe that the doubling of the second radical turns an intransitive into a transitive (e. g. *ropkib*, *nazzil*, *maffa*). The consonants have thus been "increased". This and other "increases" of the triliteral we shall study in succeeding chapters.

(8) We may as well here become clear on the uses of the particle *ma*. It is used for

negative indicative, present, with *bi* (ex. *ma_b jir'kabf* "he isn't riding" or "he doesn't ride").

negative question with *b* (ex. *ma_b tismaʃf?* "don't you hear" (or *muf bi tismaʃ?* or *muf sa:miʃ* or *muf inta ʃa:miʃ?* or *mantaf sa:miʃ?*).

Nota bene here: there is only one way of rendering a future negative question, viz. by *muf* with the future particle (ex. *muf ʃa tirkab* "shall you not ride?").

negative subjunctive. N.B. *without bi* (ex. *ʃalafan ma titʃabf* "so that you mayn't tire").

prohibition, with *f* and without *bi*; ex. *ma tir'kabf!* "don't ride".

lively command. N.B. *without f*: *ma 'tirkab!* "ride, do!" (sometimes impatient, with which may be compared the polite and gentle command with *'tibʔa*: ex. *'tibʔa 'tirkab* "have the kindness to mount").

CHAPTER XVII

[Grammatical Scheme:—the Indefinite and Imperative of the “Strong” Triliteral Verb.]

Conversation:—The Daily Round.

- Q. Our talk to-day is to be about the daily routine (order)—what one does every day. Tell me what *you* do.
- A. I study Arabic every day.
- Q. No, that's not my question. What do you do when first you get up in the morning, and so on in order, everything exactly as it comes?
- A. When I get up in the morning I put on my clothes.
- Q. True, every one of us when he gets up in the morning puts on his clothes. And afterwards what do we do?
- A. After we dress we breakfast.
- Q. Wait a bit! After you get up in the morning and before you breakfast, don't you wash your face?
- A. Of course! I should think I do wash my face, and take a bath too.
- Q. Well, then, we'll return to that breakfast. At what hour do you all breakfast?
- A. We breakfast at . . . o'clock.
- Q. Tell me, do the English (the Americans) breakfast earlier than we do here in the East?
- A. I don't exactly know, for some people breakfast early in both East and West. and some late.
- Q. True. Well, after breakfast, don't you go downstairs and go out?
- A. Yes, I go downstairs and go out to my work.
- Q. And when the man goes out, what does his wife (if he has one!) do—does she also go downstairs and out?
- A. No, she doesn't go downstairs nor out, because she does the work of the house.
- Q. And what do the servants do?—Pretend that I am your servant, cook or table-servant, what would you say?

17. *fəsl nimrit sabaʕta:ʕar.*

il fiʕl il muʕv:riʕ wil ʔamr.

mʔhadsa:—it tarti:b il jo:mi.

suʔa:l kaʕlamna nnaharda ʕan it tarti:b il ʔjo:mi¹. il wa:ʕid bi

jiʕmil e:h kullⁱ jo:m. ʔul li ʔaʕritak bi tiʕmil e:h?

gawa:b. ana b adris ʕarbi kullⁱ jo:m.

si:n.² la:, muʕ suʔa:li! bi tiʕmil e:h awwilma ti:baʕ fi: subʕ,

wi baʕde:n ʔul li bit tarti:b, kullⁱ ʔa:ga ʔawwil-bawwil.

gi:m.² lamm v:baʕ fi: subʕi b albis hudu:mi.

si:n. v:ʕh! kullⁱ wa:ʕid minna baʕdima ji:baʕ fi: subʕ bi

jilbis hudu:mu. u baʕde:n bi niʕmil e:h?

gi:m. baʕdima nilbis bi niftor.

si:n. istanna fwojja! baʕdima ti:baʕ fi: subʕ wi ʔablma

tiftor, muʕ bi tigsil wiʕak?

gi:m. bi: ʕobʕ! an aʕsil wiʕi ʔawi, w astaʕamma kaman.

si:n. nirgaʕ lil futu:r baʕa! bi tiʕtoru ʔaʕritkum is sa:ʕa kam?

gi:m. bi niftor is sa:ʕa . . .

si:n. ʔul li, l inqli:z (l imrika:n) bi jiʕtoru badri ʕanna hina
fi: ʕar?

gi:m. muʕ ʕarif (or m aʕroʕfi) tamam, ʕalafan baʕʕ in na:s bi

jiʕtoru badri fi: ʕarⁱ wil ʕorb, wi baʕʕuhum bi jiʕtoru
waxri.

si:n. da v:ʕi:ʕ. ʕojjib, baʕd il futu:r, muʕ bi tinzil wi b
tuxrug barra?

gi:m. aiwa b anzil wi b axrug barra ʕalafan aru:ʕ li fuʕli.

si:n. wi lamma r ro:gil juxrug barra, is sitti btaʕtu (iza ka:n
ʕandu sitti!) bi tiʕmil e:h? bi tinzil wi tuxrug hi:ja
wojja:h?

gi:m. la:, ma b tinzilⁱ wala b tuxrugⁱ wojja:h, ʕalafan bi
tiʕmil³ fuʕl il be:t.

si:n. wil xaddami:n, bi jiʕmilu e:h?—iʕmilni xadda:mak,
ʕobba:x walla sufragi, tiʕul li e:h?

¹ jo:m “day”, ʔjo:mi (ʕ. joʕmijja, p. jomijjin) “daily”. Notice this very common and simple feature of Arabic, the -i termination (originally ijj) which turns substantives into adjectives—exactly corresponding, curiously enough, to English -y, e. g. ‘laban “milk”, ‘labani “milky”.

² si:n and gi:m, the initial letters of the two words suʔa:l and gawa:b.

³ With bi this means “because she does . . .”; without, “in order that she may do”.

- A. I'd say to you: "Cook, go to market, buy everything for dinner and supper, and then come back immediately and cook the lunch".
- Q. "Very good, sir."—Now I am table-servant. "Any orders, sir?"
- A. "Table-man, clear the table, and then do the bedroom, sweep the house, swill the floors (tiles), open the windows, and . . ."
- Q. "Enough, enough, sir, that's too much for me. That work wants (needs) two servants, not one!"
- A. That's all right! "Here, you two, make the bedrooms, sweep the house, swill the floors, and open the windows."
- Q. "Yessir!" And Mistress Maryam, what does she say to her servant-girl?
- A. She says, "Girl, do the bedroom, sweep . . wash down . . open . .", &c.
- Q. And if the servant(s) is inexperienced and opens the windows when the weather is hot, what do you say?
- A. We say, "Don't open the windows when the day is hot. *Shut* them, stupid, don't open them!"
- Q. "Very good, sir. It shall be done (willingly)!—Is there anything else before we finish?"
- A. No, there isn't.
- Q. By your leave then ("permit me").
- A. Pray go if you *must*! ("Deign to depart—without being turned out.")

- gi:m. aʔul lak “ja tɒbbax, uxruq (or ixruq) lis su:ʔ w_ɪf'tiri kulli ha:ga ʔalafan il gada wil ʔafa, u baʔde:n ɪrqaʔ ha:lan w_ɪtbux (or w_ɪtbux) il gada”.
- si:n. “ha:ʔdir ja si:di!”—dilwɒʔt and suf'ragi,—“itfɒʔʔɒl ja si:di!”
- gi:m. “ja suf'ragi, si:l_ɪs sufra, u baʔde:n iʔmil_ɒʔt in no:m, w_ɪknis il be:t, w_ɪgsil il bala:t, w_ɪftaħ iʔ ʔababi:k, wi...”
- si:n. bi_zja:da bi_zja:da ja si:di! da ktir ʔalajj! ʔugli da biddu xaddame:n itne:n muʔ xadda:m wa:ħid!”
- gi:m. maʔlehʃ! “ja_ntu litne:n, iʔmil(u)_uwrɒʔ in no:m, w_ɪk'nisu l be:t, w_ɪg'silu l bala:t, w_ɪftaħu ʔ ʔababi:k”.
- si:n. “ha:ʔdir ja sidna!” wis sittɪ marjim tiʔu:l_eh lil bint il xadda:ma bta'ʔitha?
- gi:m. tiʔu:l, “ja bitt, iʔmili ʔɒʔt in no:m, w_ɪk'nisi... w_ɪg'sili... w_ɪftaħi...”
- si:n. w_ɪza { ka:n il xadda:m gafi:m, wi jiftaħ }
 { ka:nit il xadda:ma gafi:ma, wi tiftaħ }
 { ka:nu l xaddami:n gufa:m, wi jiftaħu }
- if ʔababi:k wi d dinja ħarr, tiʔu:lu eh?
- gi:m. niʔul lu “ma tiftaħ ʔ ʔababi:k wid dinja ħarr,
 laha “ma tiftaħiʔ
 luhum “ma tiftaħu:ʔ
 ma tiʔ'filhum ja ʔe:x! wala tiftaħ'humʔ.”
 ma tiʔ'fi'li:hum ja ʔe:xa! wala tiftaħi'humʔ.”
 ma tiʔ'fi'lu:hum ja na:s! wala tiftaħuhumʔ.”
- si:n. “ha:ʔdir!! ʔala ʔe:ni_w rɒ:si! (ʔenna_w ru'sna!). wi fiħ ha:ga tanja ʔablima nixlɒs?”
- gi:m. la ma fiʔ.
- si:n. tɒjjib, is'maħ li!
- gi:m. itfɒʔʔɒl min ʔer mɒtru:d!

For Memory-work.

The directions to the servants from the above dialogue.

¹ See note 2 on p. 63.

For Conversational

1 (to 2).

1. Simple

Must you go out, Zaid?

la:zim 'tuxrug barra ja ze:d?
 „ tux'ruḡi „ „ ze:nab?
 „ tux'rugū „ „ gama:ʕa?

2. With

Do you go out every day?

bi tuxrug barra kullī jo:m?
etc.

3. With bi,

„ „

inta_b tuxrug barra kullī jo:m?
 inti_b tux'ruḡi „ „ „
 intu_b tux'rugū „ „ „

4. Impera-

Go out, Zaid!

'uxrug barra ja ze:d!
 ux'ruḡi „ „ ze:nab.
 ux'rugū „ „ gama:ʕa.

5. Indefinite,

Don't laugh at me!

ma tiḏ'ḥakʃi ʕalajja!
 „ tiḏ'ḥa'ki:ʃ „ „
 „ tiḏ'ḥaku:ʃ ʕale:na.

6. With suffix-

Do you recognize (know) me?

bi tiʕ'roʃni ?ana mi:n.
 bi tiʕ'roʃu:na ilīna mi:n.
 bi tiʕ'roʃi:h hu:wa mi:n.
 bi tiʕ'roʃi:ha hi:ja mi:n.
 bi tiʕ'roʃu:h hu:wa mi:n.
 bi tiʕ'roʃu:hum humma mi:n.

7. With suffixes,

Don't write me down on the list.

ma tiktib'ni:ʃ fil kaff.
 ma tiktib'na:ʃ „ „
 ma tiktibi'ni:ʃ „ „
 ma tiktib'bi:ʃ „ „
 ma tiktib'bu:ʃ „ „
 ma tiktibu'ni:ʃ fil kaff.

Verb Drill.

2 (to 1).

Indefinite.

aiwa la:zim 'axrug barra.

" " " "

" " 'nuxrug "

bi.

aiwa 'b_axrug barra kullī jo:m ?

etc.

elided.

aiwa ana b_axrug barra kullī jo:m.

" " " " "

" ihna _b nuxrug " "

3 (to everybody in general).

sohi:h la:zim 'juxrug barra.

" " 'tuxrug "

" " jux'ruqu "

sohi:h bi juxrug barra kullī jo:m.

etc.

sohi:h hu:wa _b juxrug barra kullī jo:m.

sohi:h hi:ja _b tuxrug barra kullī jo:m.

sohi:h humma _b jux'ruqu barra kullī jo:m.

tive.

h_axrug barra baʕde:n.

" " " "

ha nuxrug " "

ha juxrug barra bukra.

ha tuxrug " "

ha jux'ruqu " "

negative.

ana ma b_ʔd'hakʃi ʕale:k.

" " " ʕale:ki.

ihna ma _b niḏ'hakʃi ʕale:ku.

sahi:h ma _b jiḏ'hakʃi ʕale:h.

" ma _b tiḏ'hakʃi ʕale:ha.

" ma _b jiḏ'haku:ʃ ʕale:hum.

pronouns.

aiwa b_aʕ'rofak kwajjis.

" bi niʕ'rofakum "

" b_aʕ'rofak "

" b_aʕ'rofha "

" bi niʕ'rofufu "

" bi niʕ'rofhum "

maʕ'lu:m bi jiʕ'rofufu.

" bi jiʕ'rofufu:hum.

" bi tiʕ'rofufu.

" bi tiʕ'rofha.

" bi jiʕ'rofufu:h.

" bi jiʕ'rofufu:hum.

negative.

tojjib m_akti'bakʃ.

" m_aktib'ku:ʃ.

" m_aktib'ki:ʃ.

" m_aktibu:ʃ.

" ma niktibu:ʃ.

" ma nikti'bakʃ.

maʕ'lu:m ma jikti'bu:ʃ.

" " jiktib'hum:ʃ.

" " tiktib'ha:ʃ.

" " tiktib'bu:ʃ.

" " jikti'buhʃ.

" " jikti'buhʃ.

Towards Composition.

When I go to the pyramids (harṣm), I ride the tram from the Ataba and get down at Mina House (mi:na'haus). By the way ('ḥa(:)kim) the tea at Mina is very good—one always drinks tea there—complet not simple!¹ After—or before—drinking tea I go up (pṭlaṣ) the Great Pyramid and come down it again. And perhaps I go inside. And often one rides a donkey or a camel in order to see the Sphinx (abu l ho:l). And after all that it will be sunset, and I return to Cairo, riding the tram as before (ṭarḏu).

¹ gumble: muf sambil.

For Systematic Grammar.

(1) Write out in the old grammar form (if you so desire) the whole Indefinite and Imperative of one verb, from the Verb-Drill, *with accents*: (a) simple, (b) with negative, (c) with suffix-pronoun of object, (d) with pronoun and negative. (The last two are too complicated to do out in full. Typical specimens are sufficient.¹)

(2) Notice that the vowels may be i—a, i—u (alternatively u—u), or i—i. There is no intelligible rule governing these possibilities, so every verb must just be learned separately.

(3) The first vowel of the first-person-sing. of every Indefinite is invariably a, as this vowel stands for ana.

(4) Notice the shiftings of the accent through the successive suffixing of the pronouns and the f:—'tiftaḥ—tif'taḥu; 'tiftaḥ—ma tif'taḥf; tif'taḥu—ma tifta'ḥu:f—ma tiftaḥu'humf.

¹ Note particularly how the feminine pronoun is changed when negated, aḡ'rofik . . . mḡaḡrofki:f; cp. ḡandik . . . ma ḡandiki:f.

CHAPTER XVIII

[Grammatical Scheme:—The Past of the “Strong” Triliteral Verb.]
The Daily Round once more.

- Q. Let us return to the order of the day.—What, then, did you do yesterday according to that order?
- A. When I got up in the morning I put on my clothes and my boots.
- Q. Did you not, before dressing, wash your face (bathe)?
- A. Oh yes, before I dressed I washed my face (bathed).
- Q. Did you all breakfast together?
- A. Yes, we all breakfasted together.
- Q. Did you go downstairs and go out together?
- A. No, we neither went downstairs nor did we go out together; X went separately, Y went separately, and the others went separately.
- Q. I hope the servant(s) did not open the windows if the weather was hot!
- A. No, thank goodness, he (she, they) shut them up and did not open them.
- Q. Fine, fine! that servant of yours must be a good one, and one that pays attention!

18. fəsl nimrit tamanta:far.

il fiql il ma:di.

it tarti:b il jo:mi kaman marra.

si:n. xallina nirgaḡ lit tarti:b il jo:mi. baʔa mbaxriḡ ḡamalt
(ḡamalti, ḡamaltum) e:h ḡasab it tarti:b da?

gi:m. lamma sɔbaḡti fis subḡ libisti hdu:mi wi gaz'miti.

si:n. muḡ ʔablima lbisti ḡpsalt wiḡḡak (istaḡamme:t)?

gi:m. sɔḡriḡ, ʔablima lbisti ḡpsalt wiḡḡi (istaḡamme:t) u baḡdi
kull i da, fiḡirt.

si:n. fiḡirtu kul'lukum sawa?

gi:m. aiwa, fiḡirna kul'lina sawa.

si:n. wi nziltu wi xɔɔɔɔtu sawa?

gi:m. la ma nzil'naḡ wala xɔɔɔɔ'naḡ sawa,
bassi fula:n nizil wi xɔɔɔɔ
fula:na nizlit wi 'xɔɔɔɔgit } ʔkull i wa:ḡid li wa:ḡdu.
il tanji:n nizlu wi 'xɔɔɔɔgu }

si:n. in ʔa ʔallɔ: il xadda:m ma jkunḡ fataḡ
xadda:ma ma tkunḡ fataḡḡit } if ʔababi:k
xaddami:n ma jkunuuḡ fataḡḡu: }

wid dinja ḡarr!

gi:m. il ḡamdu lillah! ʔa'falhum wala fataḡḡhumḡ!
ʔafa'lithum wala fataḡḡit/humḡ!
ʔafalu:hum wala fataḡḡuhumḡ!

si n. ʔa:l ʔa:l! la:zim
{ il xaddam bita:ḡak da gadaḡ wi wa:xid ba:lu!
{ il xadda:ma btaḡtak di gadaḡ wi wa:xda 'balha!
{ il xaddamin bitu:ḡak do:l gidḡa:n wi wa:xdi'n balhum!

For Conversational

1. Past,

Did you open the door of the house, Zaid?	fa'taḥṭi ba:b il bert ja ze:d ? fa'taḥṭi " " " ze:nab ? fa'taḥṭu " " " gama:ʃa ?
--	--

2. Past,

Did you catch the ball, Zaid?	mi'sikt il korra ja ze:d ? mi'sikti l " " ze:nab ? mi'siktu l " " gama:ʃa ?
-------------------------------	---

3. Negative.

Didn't you open the window, Zainab?	ma fa'taḥṭif il bert ja ze:d ? " fataḥ'ti:f " " ze:nab ? " fataḥ'tu:f " " gama:ʃa ?
-------------------------------------	---

4. Negative.

Didn't you play football that day?— I never played football in my life.	ma lʃibtif il korra jo'mha ? ma lʃibtif " " " ma lʃibtu:f " " "
--	---

5. With Suffix-

Did you write me down on the list?	katab'tini fil kaṣṣi ja ze:d ? (Same, female speaker) katabti:h fil kaṣṣi ja ze:nab ? katabti:ha " " " katab'tu:h " ja gama:ʃa ? katabtu:na " " "
------------------------------------	--

6. With Suffix-

Didn't you, etc.	ma katabti'ni:f fil kaṣṣi ja ze:d ? (Same, female speaker) ma katab'tihf fil kaṣṣi ja ze:nab ? " katabti'ha:f " " " " katab'tuhf " ja gama:ʃa ? " katabtu'ha:f " " " " katabtu'ni:f " " " (Same, female speaker)
------------------	---

Verb Drill.

Simple. a—a.

aiwa, fa'taħti¹ ba:b il be:t.

" fa'taħna ba:b il be:t.

səħi:ħ 'fataħ ba:b il be:t.

" 'fataħit " "

" 'fataħu " "

Simple. i—i.

aiwa, mi'sikt il ko:ra.

" mi'sikna il ko:ra.

səħi:ħ 'misik il ko:ra.

" 'miskit " "

" 'misku " "

a—a.

la:, ma fa'taħtif il be:t.

" ma fataħ'na:f il be:t.

səħi:ħ ma fa'taħf il be:t.

" " fataħ'itf il be:t

" " fataħ'u:f !

i—i.

'ʕumri¹ ma l'ʕibtif il ko:ra.'ʕumru¹ ma l'ʕibf il ko:ra !'ʕum'rina¹ ma l'ʕib'na:f il ko:ra.'ʕum'rəha¹ ma liʕ'bitf il ko:ra !'ʕum'ruhum¹ ma liʕ'bu:f il ko:ra !

Pronouns.

ai naʕam ka'tabtak.

" ka'tabtik.

" ka'tabtu.

" katab'taha.

" katab'na:h.

" katabna:ku.

maʕlu:m 'katabu.

" ka'tabha.

" kata'bitu.

" kata'bitha.

" kata'bu:h.

" katabu:hum.

Pronouns, negative.

la:, ma katab'takf !

" katabti'ki:f !

" katab'tu:f.

" katabta'ha:f.

" katabnahf.

" katabna'ha:f.

" katab'nakf.

" katabna'ki:f.

ma katab'bu:f iz za:j !

" katab'ha:f "

" katabi'tu:f "

" katabit'ha:f "

" katabuhf "

" katabu'ha:f "

" katab'bukf " (to 1).

" katabu'ki:f " (to 1).

¹ The negative with ma and f is sometimes applied to these expressions, thus ma ʕum'ri:f fuʕi ha:ga zəjj¹ di ! ; and so for the rest.

For Memory-work.

lamma subaḥtⁱ fiṣ subḥ innaharda gṣaltⁱ wiṣṣi wi l'ḥisti
 hdu:mi wi ffirtⁱ wɔjja n na:s it tanji:n. wi baṣde:n ni'zilti w
 xɔ'rogti w ʕa'maltⁱ fuḡli. wi baṣdi kida r'qiṣti lil be:t is
 sa:ʕa waḥida.

For Composition.

Take the piece on p. 74 and narrate it in the past, "yesterday I . . .", substituting past-definite verbs for the indefinites wherever suitable.

For the way to narrate a similar piece when *customary past* action is intended ; see p. 101.

For Systematic Grammar.

(1) Write out this tense, with pronouns, negatives, *etc.*, as before.

(2) Notice the vowel possibilities in this tense are two only, *i—i*, *a—a*.¹

(3) Notice that the *i—i* form has two peculiarities due to elision; e. g.

(i) *'rikibu*, *'rikibit* become *rikbu*, *rikbit*.

(ii) the first *i* is elided after a word ending in a vowel, provided its own syllable is unaccented, e. g. *inta r'kibt*, *iħna r'kibna*, *etc.*, but *hu:wa 'rikib*.

(4) There is no rule determining which vowelling in the Past goes with which in the Indefinite. All the six possibilities except one are quite common, viz.

a—a and *i—a* as *fataħ*, *jiftaħ*.

a—a and *i—u* as *ʔabax*, *jifbux* (*or jufbux*).

a—a and *i—a* as *ʔafal*, *jiʔfil*.

i—i and *i—a* as *fihim*, *jifham*.

i—i and *i—i* as *nizil*, *jinzil*.

(5) Notice again the shiftings of the accents, and in particular notice:

'fataħ "he opened"

'fataħu "he opened it", *or* "they opened"

ma fataħu:f "he did not open it", *or* "they did not open"

*ma fataħuhf*² "they didn't open it";

and similarly

jiftaħu "he opens it" *or* "they open"

ma jiftaħu:f "he doesn't open it" *or* "they don't open"

*ma jiftaħuhf*² "they don't open it".

¹ A very few in *u—u* are found, e. g. *xulus* "it was finished".

² *ma fataħuhu:f*, *ma jiftaħuhu:f* are used by some speakers.

CHAPTER XIX

[Grammatical Scheme:—Verb followed by Indirect Object, in Dative.]

SCENE, a Classroom.

A MASTER. A PUPIL.

P. Excuse me from this period, sir. I want to go out.

M. I won't excuse you: it's not nearly time for the bell, and you've only just come in. Moreover I gave you leave yesterday, and how shall I give it you again to-day? Haven't I often told you that "the head of the idle is the house of the Devil", and you didn't listen to me? Why, you're exactly (as the proverb has it) "like cattle, waiting for the word 'Wo!'". Now aren't you?

P. Never mind, sir. If you won't allow me, you won't. Thanks very much all the same.

For Composition.

Allow me, madam, to open the box (ṣilba) for you. I must not open it for you? Why? Pray, do let me.

(She is afraid that when she lets me open the box for her, I'll open it violently (biz zu:r) and break it (akassar) for her. That's why she said, "Don't open it for me").

Ah, there's the locksmith (kawali:ni): kindly¹ call him (tin'dah lu) and give it him.²—He will open it for you, madam, since (mada:m) you won't let us open it, for fear that we should break it for you.

"Thanks very much all the same."

Don't mention it. Thank you.

¹ 'tibʔa (see p. 67).

² tiddi'ha: lu (see p. 137).

19. fəsl nimrit tisaʔta:ʃar.

il fiʃl il mitʃaddi bi ʔarf il garr.

maʃhad fi maktab.

xo:ga. tilmi:z.

tilmi:z. is'maʔ li mil ʔis-sə di j_afandi! bidd_axrug.

xo:ga. m_asmaʔ'lakʃ, liʔinn_ il garəs lissa badri, w_inta da:xil
 dilwəʔt_aho. wi kaman samaʔ'ti lak_imba:riʔ, w_as'maʔ
 lak_innaharda_zza:j? ma ʔulti lakʃi marrə:t kiti:r inni
 "rə:s il kasla:n be:t iʃ ʃetə:n", w_inta ma_smiʔti li:ʃ?
 mahu_nta ʃala rəʔj il masal "zajj_ il baha:jim mistanni
 ʔo:lit 'jiss!'" kida walla ʔe:h?

tilmi:z. maʃleʃj_afandi; ma tismaʔ 'li:ʃ, ma tismaʔ 'li:ʃ. kattar
 xe:rək ʃala kulli ʔa:l.

For Memory-work.

The proverbs (from ma ʔulti lakʃ . . .).

For Conversational Verb Drill.

The student is not advised to plod through all the following verb-combinations continuously. But inasmuch as all these expressions do often occur, and the tongue simply cannot be got round them without definite practice, he is emphatically advised to get through them all in time.

*Imperative and Indefinite.*1. *With Dative.*

1.	2.	3.
if'taʔ li ja ze:d!	af'taʔ lak ʔa:lan ja si:di!	jif'taʔ lu ʔa:lan.
ifta'ʔi:li ja ze:nab!	af'taʔ lik ʔa:lan ja sitti!	tif'taʔ laha ʔa:lan.
ifta'ʔi_lha ja ze:nab!	" laha "	" " "
ifta'ʔi_nna ¹ ja ze:nab!	" lukum ʔa:lan ja sijadna!	" luhum ʔa:lan
ifta'ʔu_lha ja gama:ʃa.	nif'taʔ laha ʔa:lan ja sijadna!	jifta'ʔu_lhum "
ifta'ʔu_nna " "	nif'taʔ lukum ʔa:lan ja sijadna!	jifta'ʔu_lku " (to l.)

¹ For ifta'ʔi_lna.

2. *With Dative, Negative.*

1.	2.	3.
ma tiftaḥi 'lu:f ja ze:d !	ṭojjib m_aftaḥi 'lu:f.	ma jiftaḥi 'lu:f le:h !
„ tiftaḥi la'ha:f „	„ m_aftaḥi la'ha:f.	ma jiftaḥi la'ha:f le:h !
„ tiftaḥi 'lu:f ja ze:nab.	„ m_aftaḥi 'lu:f.	ma tiftaḥi 'lu:f le:h !
„ tiftaḥi l'ha:f ja ze:nab.	„ m_aftaḥi la'ha:f.	ma tiftaḥi la'ha:f le:h !
ma tiftaḥi 'li:f ja ze:nab ?!	la: m_aftaḥi 'lak:f !	ma tiftaḥi 'lu:f le:h !
(Same, feminine speaker)	la: m_aftaḥi li'ki:f !	ma tiftaḥi laha:f le:h !
ma tiftaḥi n'na:f ja ze:nab ?!	la: m_aftaḥi lu'ku:f !	ma tiftaḥi lu'hum:f le:h !
„ tiftaḥu 'lu:f ja gama:ʕa ?!	la: ma niftaḥi 'lu:f !	ma jiftaḥu 'lu:f le:h !
„ tiftaḥu l'ha:f ja gama:ʕa ?!	la: ma niftaḥi la'ha:f !	ma jiftaḥu l'ha:f le:h !
„ tiftaḥu l'hum:f ja gama:ʕa ?!	la: ma niftaḥi lu'hum:f !	ma jiftaḥu l'hum:f le:h !

*The same, Past.*1. *With Dative.*

fataḥti li ja ze:d ?	aiwa fataḥti lak.	maʕlu:m fa'taḥi lu.
fataḥti: li ja ze:nab ?	„ fataḥti lik.	„ fataḥit lu.
fataḥti l'ha ja ze:nab ?	„ fataḥti l'ha.	„ fataḥit laha.
fataḥti nna „	„ fataḥti lkum.	„ fataḥit luhum.
fataḥtu l'ha ja gama:ʕa ?	„ fataḥna l'ha.	„ fataḥu l'ha.
fataḥu nna „	„ fataḥu lku.	„ fataḥu lhum.

2. *With Dative, Negative.*

ma fataḥti lu:f ja ze:d ?	la: ma fataḥti lu:f.	ma fataḥi 'lu:f le:h ?
„ fataḥti l'ha:f „	„ „ fataḥti l'ha:f.	„ fataḥi la'ha:f le:h ?
„ fataḥti lu:f ja ze:nab ?	„ „ fataḥti lu:f.	„ fataḥit lu:f „ ?
„ fataḥti l'ha:f ja ze:nab ?	„ „ fataḥti l'ha:f.	„ fataḥit la ha:f „ ?
ma fataḥti li:f ja ze:nab ?!	„ „ fataḥti lak:f.	„ fataḥit lu:f „ ?
(Same, fem. speaker)	„ „ fataḥti l'ki:f.	„ fataḥit laha:f „ ?
ma fataḥti unaf ja ze:nab ?!	„ „ fataḥti l'ku:f.	„ fataḥit luhum:f le:h ?
„ fataḥtu lu:f ja ze:nab ?	„ „ fataḥna lu:f.	„ fataḥu lu:f le:h ?
„ fataḥtu l'ha:f ja ze:nab ?	„ „ fataḥna l'ha:f.	„ fataḥu l'ha:f le:h ?
„ fataḥtu l'hum:f ja ze:nab ?	„ „ fataḥna l'hum:f.	„ fataḥu l'hum:f le:h ?

For Systematic Grammar.

We have here to notice that **l** with its pronoun (e. g. **lak**) is as accentless as an ordinary suffix (e. g. **-ak**); that it throws accent on to the preceding syllable, as suffixes do; and that in the negative the **ʃ** includes it together with the verb. In every respect, therefore, it acts as a *dative* pronominal suffix, and but for loss of clearness it would be more consistent to write **m aftaḥ'lakʃ**, **ma jiftaḥul'ha:ʃ** instead of separating the verb from its dative.

The chief points to notice specially are the accent-shifts, and the elision of **i**, **u** in **lina** and **lukum** when a vowel precedes.

Verbs taking Direct and Indirect Objects: Suffixes of Accusative and Dative combined.

Unfortunately we are not yet at the end of the combinations introduced by suffixing, for some verbs take both an accusative direct object and a dative indirect, and the combinations of the suffixes consequent thereon, with and without negative, run into hundreds! The following tables are not complete, but a very careful selection has been made so as to illustrate the perfectly regular, if at first sight complicated, way in which the language solves the problem of this combination.

The masculine objective suffix may stand for "door".

The feminine	"	"	"	} "doors".
The plural	"	"	"	

*Imperative and Indefinite with Suffix and Dative.**Addressed to a boy.*

1.	2.	3.
ifta'hu: li ja ze:d !	afta'hu: lak ha:lan !	jifta'hu: lu ha:lan !
iftah'ha: li „	aftah'ha: lak „ [lik]	[jifta'hu lha] jiftah'ha: lu ha:lan !
ifta'hu nna ¹ ja ze:d !	afta'hu lkum „	[jiftah'ha lha] jiftah'ha lhum ha:lan !
iftah'ha nna „	aftah'ha lkum ha:lan !	jiftah'ha lhum „
iftah'hum lina „	aftah'hum lukum „	jiftah'hum luhum ha:lan !

Addressed to a girl.

ifta'hih li ja ze:nab !	As above.	As above, with t for j.
iftahi'ha: li „		
ifta'hih lina „		
iftahi'ha nna ja ze:nab !		
iftahi'hum lina „		

Addressed to several.

ifta'hu: li ja gama:ʕa !	nifta'hu: lak ha:lan !	jifta'hu: lu ha:lan !
iftahu'ha: li „	niftah'ha: lak „ [lik]	[jifta'hu laha] jiftahu'ha: lu ha:lan !
ifta'hu lina „	nifta'hu lkum ha:lan !	[jiftahuha lha] jifta'hu luhum ha:lan !
iftahu'ha nna „	niftah'ha lkum „	jiftahu'ha lhum „
iftahu'hum luhum ja gama:ʕa !	niftah'hum luhum ha:lan !	jiftahu'hum luhum ha:lan !

¹ For ifta'hu lna, by attraction, and so in similar cases in these dative tables.

The same, Negative.

Addressed to a boy.

1.

2.

3.

ma tiftaḥu 'li:f ja ze:d ? (Same, fem. speaker)	la: m_aftaḥu 'lak:f !	ma jiftaḥu 'lu:f le:h ?
ma tiftaḥiha li:f ja ze:d ?	„ m_aftaḥu_lki:f !	ma jiftaḥu_l'ha:f le:h ?
ma tiftaḥu_n'na:f „	„ m_aftaḥiha_lki:f !	ma jiftaḥiha_l'ha:f „
ma tiftaḥa_n'na:f „	„ m_aftaḥu_lku:f !	ma jiftaḥu_lhumʃi „
ma tiftaḥhum li'na:f „	„ m_aftaḥiha_lku:f !	ma jiftaḥiha_lhumʃi „
	lu'ku:f !	ma jiftaḥhum lu'humʃi le:h ?

Addressed to a girl.

ma tiftaḥih 'li:f ja ze:nab ?	As above.	As above, with t for j.
ma tiftaḥiha 'li:f „		
ma tiftaḥih li'na:f „		
ma tiftaḥiha_n'na:f ja ze:nab ?		
ma tiftaḥihum li'na:f ja ze:nab ?		

Addressed to several.

ma tiftaḥuh li:f ja gama:ʃa ? (Same, fem. speaker)	la: ma niftaḥu 'lak:f !	ma jiftaḥuh 'lu:f leh ?
ma tiftaḥuha li:f ja	la: ma niftaḥu_l'ki:f !	ma jiftaḥuh laha:f le:h ?
gama:ʃa ?	la: ma niftaḥiha_lki:f !	ma jiftaḥuha_l'ha:f „ ?
ma tiftaḥuh lina:f ja gama:ʃa ?	la: ma niftaḥu_lku:f !	ma jiftaḥuh lu'humʃi le:h ?
ma tiftaḥuhum lina:f ja gama:ʃa ?	la: ma niftaḥihum luku:f !	ma jiftaḥuhum lu'humʃi le:h ?

*Past, with Suffix and Dative.**Addressed to a boy.*

1.	2.	3.
fatah'tu: li ja ze:d ? (Same, fem. speaker)	aiwa fatahtu: lak.	maʕlu:m fatahu: lu !
fatahta'ha: li ja ze:d ?	„ fatahtu: lik.	„ fatahu lha !
fatah'tu nna „ ?	„ fatahtaha: lik.	„ fatah'ha lha !
fatahta'ha nna „ ?	„ fatah'tu lku.	„ fata'hu lhum !
	„ fatahta'ha lku.	„ fatah'ha lhum !
fatahtu'hum lina ja ze:d ?	„ fatahtu'hum lukum.	„ fatah'hum luhum !

Addressed to a girl.

fatah'tih li ja ze:nab ? (Same, fem. speaker)	As above.	maʕlu:m fatahi'tu: lu !
fatahtiha: li ja ze:nab ?		„ fatahi'tu lha !
fatah'tih lina „		„ fatahit'ha lha !
fatahti'ha nna „		„ fatahi'tu lhum !
		„ fatahit'ha lhum !
fatahti'hum lina „		„ fatahit'hum luhum !

Addressed to several.

fatah'tuh li ja gama:ʕa ? (Same, fem. speaker)	aiwa fatahnah lak.	maʕlu:m fata'huh lu !
fatahtu'ha: li ja gama:ʕa ?	„ fatahnah lik.	„ fata'huh laha !
fatah'tuh lina „	„ fatahnaha: lik.	„ fatahuha lha !
fatahtu'ha nna „	„ fatah'nah luku.	„ fatahuh luhum !
	„ fatahna'ha lku.	„ fatahuha lhum !
fatahtu'hum lina „	„ fatahna'hum lukum.	„ fatahu'hum luhum !

The same, Negative.

Addressed to a boy.

1.

2.

3.

ma fatahtu 'li:f ja ze:d ? (Same, fem. speaker)	la: ma fatahtu 'lak:f !	ma fatahtu lu:f le:h ?
ma fatahtaha 'li:f ja ze:d ?	„ fatahtu 'l'ki:f !	„ fatahtu lha:f le:h ?
ma fatahtu n'na:f „	„ fatahtaha 'l'ki:f !	„ fatahtu l'ha:f „
ma fatahtaha n'na:f „	„ fatahtu 'l'ku:f !	„ fatahtu l'humfi le:h ?
ja ze:d ?	„ fatahtaha 'l'ku:f !	„ fatahtu l'humfi „
ma fatahtuhum lu'humf	„ fatahtuhum	„ fatahtuhum lu'humfi
ja ze:d ?	lu'humf !	le:h ?

Addressed to a girl.

ma fatahtih 'li:f ja ze:nab ? (Same, fem. speaker)	As above.	ma fatahtu lu:f le:h ?
ma fatahtih 'li:f		ma fatahtu lha:f le:h ?
ja ze:nab ?		ma fatahtih l'ha:f
ma fatahtih li'na:f		le:h ?
ja ze:nab ?		ma fatahtu l'humfi
ma fatahtih n'na:f		le:h ?
ja ze:nab ?		ma fatahtih l'humfi
ma fatahtihum li'na:f		le:h ?
ja ze:nab ?		ma fatahtihum
		lu'humfi le:h ?

Addressed to several.

ma fatahtuh 'li:f	la: ma fatahtuh 'lak:f !	ma fatahtuh lu:f le:h ?
ja gama:ʒa ? (Same, fem. speaker)	„ fatahtuh li'ki:f !	ma fatahtuh lha:f le:h ?
ma fatahtuha 'li:f	„ fatahtuha 'l'ki:f !	ma fatahtuha l'ha:f „ ?
ja gama:ʒa ?	„ fatahtuh	ma fatahtuh l'humfi
ma fatahtuh li'na:f	lu'ku:f !	le:h ?
ja gama:ʒa ?	„ fatahtuha	ma fatahtuha l'humfi
ma fatahtuha n'na:f	l'kumf !	le:h ?
ja gama:ʒa ?	„ fatahtuhum	ma fatahtuhum l'humfi
ma fatahtuhum li'na:f	lu'kumf !	le:h ?
ja gama:ʒa ?		

CHAPTER XX

*The NUMERALS.**Days of Week. Months. Seasons of the Year.*

A. Numerals from 1 to 10.

1. The prayer of the Christians, on which day of the week is it?
—The Christians' prayer is on Sunday.
[*The Teacher.* Exactly. And with the Mohammedans
Friday, and the Jews Saturday.]
2. And the day which is after Sunday, what is its name?—
After Sunday is Monday.
3. And after Monday, what?—After Monday comes Tuesday.
4. How many days are there from Sunday to Tuesday?—From
Sunday to Tuesday there are three days.
5. How much do two piastres and one make?—Two piastres and
one make three piastres.
6. How many Caliphs are there after Mohammed?—Three
"good" Caliphs, they being Abu Bakr, Omar, and Osman.
7. What is this! Is Ali not among them?—Yes, true! I am
wrong. So, then, they become *four* Khalifas.
8. How many piastres are there to the franc in Egypt?—There
are four piastres to the franc.
9. How many seasons are there in the year?—(There are) in it
four seasons.
10. And every season of them, (there are) in it how many months?
—... three months.
11. How many days are there between Sunday and Wednesday?
—... four days.
12. How many persons wrote the gospels which (are) in the New
Testament?—They who wrote the gospels (are) four persons,
namely Matthew, Mark, Luke, and John.
13. How many piastres are there to the shilling?—Five piastres
go to the shilling.
14. From Monday to Friday how many days are there?—... five
days.
15. How many months are there from January to May?—... five
months.
16. How many months are there in the half-year?—Half a year
is six months.
17. Tell me their name(s), of your favour (= if you please).—
Their name(s) are January, etc., and May, etc.
18. How many piastres go to $1\frac{1}{2}$ francs?—Six piastres.

20. fəsl nimrit qifri:n.

aʕda:d. ajja:m l̥isbu:ʕ. if̥uhur. fusu:l is sana.

A. il ʔaʕda:d min waħid li ħaddi ʕafara.

1. is sɒla' ʕand il masiħijji:n f̥anhe jo:m mil gumʕa?—is sɒla ʕand il masiħijji:n fi jo:m il ħadd.
[il m^oʕallim. tamam. wi ʕand il muslimi:n jo:m il gumʕa, wil jahud jo:m is sabb.]
2. w il jo:m illi baʕd il ħadd ismu ʔe:h?—baʕd il ħaddi jo:m l̥itne:n.
3. wi baʕdi l̥itne:n e:h?—baʕdi l̥itne:n jo:m it tala:t.
4. mil ħaddi lit tala't kam jo:m?—mil ħadd li t tala't ta'latt ijja:m.
5. ʔirfe:n wi ʔirf jibʔu kam?—ʔirfe:n wi ʔirf jibʔu ta'lat ʔuru:f.
6. kam xalifa baʕdi mħammad?—ta'lat xulafa rəfdi:n, wi humma ʔabu bakr, wi ʕumar, wi ʕusma:n.
7. d̥eh da! wi ʕali muʕ wəjjahum?—aiwa sɒhi:ħ ana ɡəʔtə:n! ʕala kida jibʔu ʔarbaʕ xulafa.
8. l̥afrənk fi mɒsr̥i kam ʔirf?—l̥afrənk ʔarbaʕ ʔuru:f.
9. is sana fiha kam fəsl?—fiħ(a) arbaʕ fusu:l.
10. wi kulli fəsl̥i minhum kam fahr?—kulli fəsl̥i minhum talatt uʕhur.
11. be:n il ħaddi wi l̥arbaʕ kam jo:m?—be:n il ħaddi wi l̥arbaʕ arbaʕt ijja:m.
12. kam nafar katabu l̥ bafajir illi fil ʕahd il gidi:d?—illi katabu l̥ bafajir ʔarbaʕt̥i nfa:r, wi humma matta wi murʔus wi lu:ʔa wi juħanna.
13. if̥ fillin kam ʔirf?—if̥ fillin xa'mas ʔuru:f.
14. min l̥itne:n lil gumʕa kam jo:m?—min l̥itne:n lil gumʕa xa'mast̥ ijja:m.
15. kam fahr min jana:jir li ma:ju?—min jana:jir li ma:ju xa'mast̥ uʕhur.
16. nus̥si sana kam fahr?—nus̥si sana sitt̥ uʕhur.
17. ʔul̥i ʕala s'muhum min fədlak.—jana:jir, wi fibro:jir, wi mars, wi ʔabri:l, wi ma:ju, wi junju.
18. l̥afrənk wi nus̥si kam ʔirf?—l̥afrənk wi nus̥si sitt̥i ʔuru:f.

¹ This word for prayer means properly *liturgical* prayer, whether public or private.

19. How many days are there from Sunday to Friday?— . . six days.
20. How many days are there in the week?— . . seven days.
21. Which is the last day of the seven?—The last day of the week is Saturday.
22. Four piastres plus three make how many?—Seven piastres.
23. How many piastres go to two francs?—Eight piastres to two francs.
24. How many months are there from January to (= as far as) August?— . . eight months.
25. Tell me about the last two of them.—The last two are July and August.
26. Tell me the name(s) of the seasons of the year.—The first season of them is called spring, and the second of them is summer, *etc.*, *etc.*
27. How many people (*or* individuals) were there in Noah's ark?—Eight people (*or* individuals).
28. How many piastres are there in a shilling and a franc?—In one shilling and one franc there are nine piastres.
29. And how many months are there from January to September?—From January to September there are nine months.
30. Half a dollar (makes) how many piastres?—Half a dollar ten piastres.
31. From March to the end of the year is how many months?—From March to the end of the year is ten months.
32. Please (*lit.* of your goodness) tell me the names of the four last of them.—The names of the four last of them are September, and October, and November, and December.
33. Tell me the names of the days of the week, all of them.—Sunday, and Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday.
34. What do we call the fraction (= part) of each number?—

The (one) part of 10 we call a tenth.

“ “ “ “ 9 “ “ “ ninth.

“ “ “ “ 8 “ “ “ an eighth.

“ “ “ “ 7 “ “ “ a seventh.

“ “ “ “ 6 “ “ “ sixth.

“ “ “ “ 5 “ “ “ fifth.

“ “ “ “ 4 “ “ “ fourth.

“ “ “ “ 3 “ “ “ third.

19. mil *ħaddi* lil *gumša* kam *jo:m*?—mil *ħaddi* lil *gumša* *sitt* *ijja:m*.
20. il *gumša* *fi:ha*¹ kam *jo:m*?—il *gumša* *sa'bašt* *ijja:m*.
21. *a:xir* *jo:m* *fi:ha* ?*eh* *hu:wa*?—*a:xir* *jo:m*² *fil* *usbu:š* *jo:m* *is* *sabt*.
22. *arbaš* ?*uru:š* *wi* *tala:ta* *jib?u* kam ?*irš*?—*sabaš* ?*uru:š*.
23. *l* *afronke:n* kam ?*irš*?—*l* *afronke:n* *taman* ?*uru:š*.
24. kam *fahr*³ *min* *jana:jir* *li* *ħadd* *agustus*?—*min* *jana:jir* *li* *ħadd* *agustus* *taman't* *uřhur*.
25. ?*ul* *li* *řala* *litne:n* *l* *axrō'nijji:n* *minhum*.—*litne:n* *l* *axrō'nijji:n* *julju* *w* *agustus*.
26. ?*ul* *li* *řala* *smi* *fusu:l* *is* *sana*.—?*awwil* *fōsli* *minhum*, *ismu* *r* *robi:š*, *wi* *ta'ni:hum* *is* *se:f*, *wi* *ta'lithum* *il* *xōri:f*, *wi* *ro'biřhum* *iř* *řita*.
27. *ka'n* *řih* kam *řaxs*⁴ *fi* *fulk* *nu:h*?—*ta'manti* *řxō:s*.⁴
28. *řih* kam ?*irř* *fi* *řillin* *wi* *frōnk*?—*fi* *řillin* *wi* *frōnk* *ti'saš* ?*uru:š*.
29. *wi* kam *fahr* *min* *jana:jir* *li* *sibtimbir*?—*min* *jana:jir* *li* *sibtimbir* *ti'sašt* *uřhur*.
30. *nuss*⁵ *rija:l* kam ?*irř*?—*nuss*⁵ *rija:l* *řařar* ?*uru:š*.
31. *min* *ma:ris*⁵ *li* ?*a:xir* *is* *sana* kam *fahr*?—*min* *ma:ris* *li* ?*a:xir* *is* *sana* *řařar't* *uřhur*.
32. *min* *fōđlak* ?*ul* *li* *řala* *sm* *il* *arbařa* *l* ?*axrō'nijja* *minhum*?—*ism* *il* *arbařa* *l* ?*axrō'nijja* *minhum* *sibtimbir*, *w* *ikto:bar* *wi* *nu:řimbir* *wi* *disimbir*.
33. ?*ul* *li* *řala* *sm* *ijja:m* *l* *usbu:š* *kullahum*.—*il* *ħadd*, *wi* *l* *litne:n*, *wit* *tala:t*, *wi* *l* *arbař*, *wil* *xami:s*, *wil* *gumša*, *wis* *sabt*.
34. *il* *guz* *min* *kulli* *řadad* *ni?u:l* *řale:h* ?*e:h*?—
il *guz* *min* *řařara* *ni?u:l* *řale:h* *řuř*.

<i>w</i>	<i>il</i>	<i>„</i>	<i>„</i>	<i>tisřa</i>	<i>„</i>	<i>„</i>	<i>tusř</i> .
	<i>„</i>	<i>„</i>	<i>„</i>	<i>tamanja</i>	<i>„</i>	<i>„</i>	<i>tumn</i> .
	<i>„</i>	<i>„</i>	<i>„</i>	<i>sabřa</i>	<i>„</i>	<i>„</i>	<i>subř</i>
	<i>„</i>	<i>„</i>	<i>„</i>	<i>sitta</i>	<i>„</i>	<i>„</i>	<i>suds</i> .
	<i>„</i>	<i>„</i>	<i>„</i>	<i>xamsa</i>	<i>„</i>	<i>„</i>	<i>xums</i> .
	<i>„</i>	<i>„</i>	<i>„</i>	<i>arbařa</i>	<i>„</i>	<i>„</i>	<i>rubř</i> .
	<i>„</i>	<i>„</i>	<i>„</i>	<i>tala:ta</i>	<i>„</i>	<i>„</i>	<i>tilt</i> .

¹ Or *l* *usbu:š* *řih*.² Or *il* *jo:m* *il* ?*axrō:ni*. Or ?*a'xirhum*, or *il* ?*a:xir* *minhum*, or *il* ?*axrō:ni* *minhum* = "the last of them".³ Or *nafar*.⁴ For *ařxō:s*; or *nfař* (for *anfař*).⁵ Or *mars*.

35. Three pounds make how many half-sovereigns?—Three sovereigns make six halves.

(And so for every fraction of them all.)

	10ths	9ths	8ths	7ths
9. tisaʕt	ʕiʕʕa:r ¹			
8. taʕmant	ʕ	ʕitsa:ʕ		
7. saʕbaʕt	ʕ	ʕ	ʕitma:n	
6. sitt	ʕ	ʕ	ʕ	ʕisba:ʕ
5. xaʕmast	ʕ	ʕ	ʕ	ʕ
4. ʕarʕbaʕt	ʕ	ʕ	ʕ	ʕ
3. taʕlatt	ʕ	ʕ	ʕ	ʕ
2.	ʕuʕre:n	tusʕe:n	tumne:n	subʕe:n

36. How long have you been in Egypt? (or how many months, weeks, days).—I have been . . . in Egypt.
 37. How long is it till your summer holiday?—It is . . . till my summer holiday.
 38. Well then, “[A good holiday to you] every year, with you in health!”—“The same to you and more also!”

B. Numerals above 10.

- How many months are there in the year?—There are 12 months in the year.
- How many Disciples had Christ after the death of Judas?—He had 11 Disciples.
- The Teacher.* See: in all the numerals from 3 to 10 the enumerated must be *plural*, e. g. five schoolboys, ten months, —as we saw.

But after 10 the enumerated must be *singular*, e. g. 11 month, 13 schoolboy. And so 14, 15, 16, 17, 18, 19, 20 month (or schoolboy).

Similarly, 21, 30, 40, 50, 60, 70, 80, 90 month (or schoolboy), up to 99 (do you remember the story of “the Ninety and Nine Sheep” of Christ’s?).

- Thus we have come to 100: 100 sheep (“the Hundred Sheep of the Shepherd”).

¹ The proper form of all these plurals is aʕʕa:r, atsa:ʕ, etc. The a is elided after the passing vowel i, which properly belongs to the preceding word: thus, tamantʕtsa:ʕ.

35. ta'lat gineha:t kam nus*s*ⁱ gne:h?—ta'lat gineha:t sitt ins*p*:s.

(wi kaza kull*i* kasr mil kusu:r.)

6ths	5ths	4ths	3rds	halves ins <i>p</i> :s
isda:s				..
..	ixma:s			..
..	..	irba:ʃ		..
sutte:n	xumse:n	rubʃe:n	tilte:n	nusse:n

36. ba'ʔa: lak ʔadd*e*: fi m*p*sr?¹ (or kam fahr, kam gumʃa, kam jo:m).—ba'ʔa: li . . . fi m*p*sr.

37. ba'ʔi: lak ʔadd*e* ʔabl*i* fushit is se:f?—ba'ʔi: li . . . ʔabl fushit is se:f.

38. 'ba'ʔa "kull*i* sana w*2*inta t*2*ojjib!"—"w*2*inta bis sih*2*ha wis sala:ma!"

B. il ʔaʃda:d fo:ʔ ʃafara.

1. kam fahr*i* fis sana?—fis sana (i)tna:ʃar fahr.

2. kan lil masi:h kam talmi:z baʃdi mo:t jahu:da?—kan lu hida:ʃar tilmi:z.

3. il m*2*ʃallim.—fu:f! fi kull il ʔaʃda:d min talata li hadd*i* ʃafara, il maʃdu:d la:zim jiku:n gamʃ, masalan, xamas talami:z, ʃaʃart u*2*hur,—zajjima fufna.

wala:kin baʃd il ʃafara la:zim jiku:n il maʃdu:d mufrod, masalan hida:ʃar fahr, talat/ta:ʃar tilmi:z. wi kida arbaʃta:ʃar, xamasta:ʃar, sitta:ʃar, sabaʃta:ʃar, tamanta:ʃar, tisaʃta:ʃar, ʃiʃrin fahr (aw tilmi:z).

wi kida, wa:hid wi ʃiʃri:n, talati:n, arbaʃi:n, xamsi:n, sitti:n, sabʃi:n, tamani:n, tisʃi:n fahr walla tilmi:z. wa:hid wi tisʃi:n, itne:n wi tisʃi:n, talata w tisʃi:n . . . li hadd*i* tisʃa w tisʃi:n—fi ba:lak hika:jit "it tisʃa w tisʃi:n x*2*ru:f" bita:ʃ il masi:h?

4. kida qi:na li mijja. mit x*2*ru:f ("il mit x*2*ru:f bitu:ʃ ir ro:ʃi").

¹ Lit. "There has been to you how much (or how many months, etc.) in Egypt?"

² The "wi of state" again, see pp. 63 n., 71 n., 125.

5. And then 101, 102 . . . up to 1,000. 1,000 years. 2,000 years. 11,000 years. Do you follow me?

Well then, what is the date of this book?—The date of this book is 1926 (A.D.), or (A.H.) 1344.

For Composition.

A. I want 11 stamps of 5 millièmes (min abu ʔirf abjoḏ), 17 at 2 millièmes, and 15 at 3 millièmes. That's all. How much is that?

B. You have 11 half-piastre stamps, that makes (bi) five and half piastres tariff, i. e. 55 millièmes. And you have seventeen two-millième stamps, that makes 34 millièmes, or three piastres and 4 millièmes. That comes to 89 millièmes, that is 9 piastres all but a millième. Then you have 15 at 3 millièmes, that makes 45 millièmes, or $4\frac{1}{2}$ piastres. And $4\frac{1}{2}$ piastres plus 9 less a millième comes to 13.4 piastres in all, that is 134 millièmes.

A. Well, take this dollar and give me the change.

B. The 20 piastres come to 200 millièmes. You owe me 134 of them. Four from ten, six; three from nine, six; one from one, nothing (*sifr*); then I owe you 66 millièmes; here you are:

millièmes.	
$11 \times 5 = 55$	
$17 \times 2 = 34$	
—	
89	200
$15 \times 3 = 45$	134
—	—
134	66

For Systematic Grammar.

(1) The numerals illustrated in these sentences are "annexed" to nouns. Observe their original form, when they stand alone: *talaṭta*, *ʿarbaʿa*, *xamsa*, *sitta*, *taʿmanja*, *ʿisʿa*, *ʿašara*.¹

(2) Next observe that there are two forms of the "annexed" numerals, according as the following noun begins with a vowel

¹ Sometimes this form is used even when followed by a noun: see Willmore's *Colloquial Grammar*, § 35.

5. wi baʃde:n mijja_w wa:hid, mijja w_itne:n . . . li haddi ʔalf.
 ʔalfi sana. ʔalfe:n sana. talatt_ala:f sana . . . ʃaʃart_ala:f
 sana. hida:ʃar ʔalfi sana. kida ja si:di?
 baʔa ʔeh tari:x is sana bitaʃt il kitab da?—tari:xu sanat¹
 ʔalfi_w tusʃumijja, sitta_w ʃifri:n, misihijja; wi bil hiqri,
 ʔalfi_w tultumijja, arbaʃ w_arbaʃi:n.

*For Memory-work.**(Up the scale—)*

do re mi fa soh la ti do
 wa:hid itne:n tala:ta arbaʃa xamsa sitta—nus² dasta.²

(Down the scale—)

do ti la soh fa mi re do
 sabʃa tamanja tisʃa ʃaʃara hida:ʃar itna:ʃar—fe:n_il busta?

To rhythm of Mark Twain's

"Punch, brothers, punch with care,
 Punch in the presence of the passenjare
 A pink trip-slip for a five-cent fare"
etc.

ʃu:f j_aħmad, ʃu:f_il fa:r!
 ʃu:f, ja sala:m!_aho ʔutt_il ga:r!
 ta'lat sitta:t wi ta'latt_infa:r
 ar'baʃ sitta:t w_ar'baʃt_infa:r
 xa'mas sitta:t wi xa'mast_infa:r
 'sitti sitta:t wi 'sitt_infa:r
 sa'baʃ sitta:t wi sa'baʃt_infa:r
 ta'man sitta:t wi ta'mant_infa:r
 ti'saʃ sitta:t wi ti'saʃt_infa:r
 ʃa'far sitta:t wi ʃa'fart_infa:r
 ʃu:f j_aħmad, ʃu:f_il fa:r!
 ʃu:f ja sala:m!_aho ʔutt_il ga:r!

or a consonant: e. g. tisaʃt_infa:r, tisaʃ rigga:la. Now collect the entire list from the exercise.

(3) Observe the "measure" of the Arabic fractions, singular and plural.

(4) How is "how long" rendered in Arabic?

¹ The t is because the word is in annexation to what follows: "the year of", etc.

² "dozen".

CHAPTER XXI

[*Grammatical Scheme*:—COMPOUND TENSES.]*A Gospel Story.*

There is a very beautiful story in the Gospel, that some mothers brought their small children one day to Jesus Christ, for Him to touch them. This had not previously-happened before that,—nothing of the sort had taken place ; only their thought was that, seeing Christ was doing good to the grown-up people, He would not refuse to do good to the children and infants as well. Now that day the Lord Jesus was very tired from His work amongst the people, and at that very hour He was nevertheless healing folk and not thinking about all His tiredness. So the Disciples, Peter and John and their comrades, were annoyed with those mothers, and began to say to each other, “The fact is, Master is exceedingly tired to-day ; and is He really to trouble Himself over a few infants like these ? That’s unreasonable. Let us keep them away from Him”. And in fact they *were* keeping them away, when just then Jesus lifted His head, and took notice, and saw them keeping them off. And when He understood the matter, He was very displeased and said, “Why are you driving them off, and not letting them come to Me ? Let the children and the babies come to Me, and do not keep them away ! for the Kingdom of God belongs to the like of these”. And when He had said this those mothers began to bring their children, and went on bringing them until the evening came.

Questions on the Story.

1. What was Peter doing at the moment?—He was at the moment keeping off the mothers.
2. What used Christ always to be doing?—He was always doing good.

21. fəsl nimrit wa:hid wi ʔifri:n.

il ma:di wil muḏb:riʔ bi “ka:n” wi ʔafʔa:l tanja.

hika:ja ingilijja.

fi hika:ja hilwa xɒ:lis fil ʔingi:l, inni fwojjiit ummahat ga:bu wʔladhum is sugɒjjarin li jasu:ʔil masi:h jo:m mil ʔajja:m ʔalafan jilʔmishum. wi ka:n da ma sabaʔfi ʔabli kida, jaʔni ma ka:nitfi hɒsɒlit ha:ga zaji di, bassi fikʔruhum innu mada:m il masi:h ka:n bi jiʔmil il xɛ:r lil kubar ma jurfuḏfi jiʔmil il xɛ:r lil wila:d wil ʔɒfʔa:l kaman. ata:bi² f jomha ka:n sajjidna jasu:ʔ tiʔib kiti:r mil ʔamal bita:ʔu be:n in na:s, wi f saʔiitha barḏu ka:n bi jiffi¹ n na:s, wi muʔ sa:ʔil ʔat taʔab da kullu. wi ʔala kida t talami:z butrus wi juliana wi zumala:thum ka:nu zaʔlani:n mil ummahat do:lahumma, wi baʔu jiʔu:lu l baʔḏu-hum, “ɒsli³ sajjidna taʔba:n xɒ:lis innaharda, wi kaman ja tarɒ ha jitʔab ʔalafan fwojjiit ɒfʔa:l zaji do:l? da muʔ maʔiʔu:l xalli:na nimnaʔhum⁴ ʔannu!” wi fiʔlan ka:nu b jimnaʔu:hum, illa w jasu:ʔ ʔa:l rɒ:su wi xad ba:lu wi ʔafhum bi jimnaʔu:hum. wi lamma fihim il ʔiba:ra ziʔil kiti:r wi ʔa:l “bi tukruʔu:hum le:h, wala tismaʔu lʔhumfi ji:gu ʔandi? xallu l wila:d wil ʔɒfʔa:l jigu ʔandi waʔla tʔuʔuhumf! ʔalafan li ʔamsa:l do:l malaku:t ɒtʔo:”. wi lamma ʔal kida baʔu l ʔummahat do:l jigi:bu wʔladhum, wi fiḏlu jigibu:hum liḥaddima giḥil le:l.

asʔila fil hika:ja di.

Questions on the Story.

1. (*Past incomplete*) butrus kan bi jiʔmil eh fi saʔiitha?—kan bi jimnaʔil ʔummahat fi saʔiitha.
2. (*Past habitual*) ka:n il masi:h bi jiʔmil eh tamalli?—kan tamalli b jiʔmil il xɛ:r (*or . . . ʔamma:l jiʔmil*).

¹ Or, kam ʔamma:l jiffi. (And above, kam ʔamma:l jiʔmil.)

² Narrative particle, to introduce a new feature.

³ A very delicate and frequently used introductory word, suggesting causation.

⁴ Or, by assimilation, nimnaḥhum.

—I went out early, took the tram, went to the shore, and sat on the beach. . . . In the afternoon I went to Nuzha Gardens, and on getting in went straight to see the animals. . .

asʔila fil hika:ja di.

Questions on the Story (contd.).

3. (*Pluperfect*) il ʔummaha:t do:l ka:nu ga:bu wʔladhum ʔabli kida?—la ma kanu:f gabu:hum ʔabla.
wi lamma wislu, ka:n il masi:h ʔmifi walla la:?—la ma kanfi lissa mifi.
4. (*Future Perfect*) fikro:k ka:nu bi jʔu:lu ʔeh fis sikka?—rubʔbama ka:nu bi jʔu:lu “xalli:na nimfi ʔawa:m, ahsan lamma niwso:l jiku:n sajjidna rowwaʔi ! iʔjak ma jkunfi rowwaʔi !”

For Memory-work.

Conclusion of story, from wi lamma fihim.

fusha f. iskindirija.

(To compare definite with habitual actions.)

N.B. The English of these two narratives might very likely be exactly the same. In Arabic the tenses must be entirely different.

{ ?ul li ʕamalt_eh fi_l fushā jo:m is sabti da?—
 { " " " " fis se'f da?—

“ “ “ “ fis se'f da?—

∫ xɔɾɔqti badri wi rkibt il kah'roba (it tɾɔmwa:j)

{kutti b_axruq badri wi b_arkab il kahroba (it tromwa:j)

ſwi ruht il baħr wi ?a'ſatt ſar rəmł . . . wi baſd iď đuhr

{wi b₁aru:ñ il bañr wi 'b₂aʔʔud ʃar rɔml . . . wi baʃd id₃ . . .

ruñt qinent in nuzha wi lamma daxalt, ruñti ña:lan

kutti b̄aru:ñ qinent in nuzha wi lamm adxul, aru:ñ ña:lan

ſand il hiwana:t . . .

{ " " "

For Conversational Drill.

baʔa and fiḏil as auxiliary verbs.

baʔet timnaʃhum walla la: ?	laʔma baʔetʃamnaʃhum.	aiwa, baʔa jimnaʃhum.
baʔeti timnaʃi:hum walla la: ?	„ „ „	aiwa, baʔat timnaʃhum
baʔetu timnaʃu:hum walla la: ?	laʔ ma baʔena:ʃ nimnaʃhum.	aiwa baʔu jimnaʃu:hum.
baʃda kida tibʔa timnaʃhum ?	laʔ baʃdi kida m abʔa:ʃ amnaʃhum [or aiwa, abʔamnaʃhum].	
fiḏilti tiktib li ḥaddi ʔemta ?	fiḏilt aktib li ḥadd il 'misa.	sɒhi:ḥ fiḏil jiktib li ḥadd il 'misa.
ḥa tifḏol tiktib li ḥaddi ʔemta ?	ḥafḏol aktib li ḥadd il garɒs.	

Did you start keeping them away or not ?

After this will you ever keep them away ?

How long did you go on writing ?

How long will you continue to write ?

(N.B. Keep your ear open also for tann with suffix pronouns, tanni, tannak, etc. as another way of expressing “continue to”. This tann combined with the pronouns may be used as past, indefinite, or imperative. Ex. :—tannu ma:ʃi may mean “he went on walking”, “he goes on walking”, or, “go on walking!”)

For Systematic Grammar and Composition.

(1) Make sure of these compound tenses from the Drill section, as follows: "he was riding, he used to ride, he had ridden, he will have ridden, he began to ride, he continued riding, he continues riding, he was constantly riding, he is constantly riding." Then negative them.

Notes.

baʔa is the Colloquial for "to become"; hence it is used for "to begin-to".

ʕamma:l is never followed by **bi**. But it may be followed by the participle. It must agree with its noun.

"She is continually riding" **hi:ja ʕamma:la tirkab or rɔkba**.

"They are continually riding" **humma ʕammali:n jir'kabu or rɔkbi:n**.

"She was continually riding" **ka:nit ʕamma:la tirkab or rɔkba**.

"They were continually riding" **ka:nu ʕammali:n jir'kabu or rɔkbi:n**.

Experiment freely with all these tenses, and their negatives, in composition.

CHAPTER XXII

[Grammatical Scheme: MOODS.—“Can, Could, Must, Should, Should have, May, Might,” etc.]

Before the Party. A Dialogue.

MARCUS, *Master of the House.*

NASHID, *his Cook.*

OSMAN, *a Berberine Servant.*

M. We want to have a luncheon-party to-day.

N. What of it? There's no objection.

M. Good! can you serve at it alone?

N. No, I can't manage by myself.

M. Well, then, we must get someone else.

N. No, we must get two or three more, for this is to be a big party.

M. Can you get them?

N. I can't get them, because I'm not from these parts. What time are the guests going to arrive?

M. They'll be coming at noon sharp.

N. Oh dear, at that rate we shan't be able to finish the cooking.

M. Rubbish! If you start off at once why can't you finish? Do you want to put us to shame? You must do your very best.

N. Certainly we ought to do our best—for *your sake*, Bey!

M. Much obliged.—What *has* happened to that Berberine? He ought to have been long before this. Doesn't he know?

N. Something to prevent him must have happened.—Ah, there he is.

M. Come here, er—what's-your-name? Why have you come late?

O. Come late? how's that? There's no need for one to come before this.

M. No, you *must* come early when there's a party: haven't I told you that often? What are the things needful to us now, Nashid?

N. We need lots of things, sir. May I go to market at once to get them?

M. Most certainly you may, why not? On your way, take this parcel to my brother's.

O. And what am I to do, sir?

22. fəsl nimrit itne:n wi ʃiʃri:n.

afʃa:l “jimkin”, “jiʔdar”, “jilzam”, wi ha:kaza.

ʔabl il ʃuzu:ma: m^hawra.

murʔus—sɔ:hib il be:t.

na:ʃid—it tɔbbax bita:ʃu.

ʃusma:n—wa:hid bar'bari (xadda:m murʔus).

m. ʃawzi:n niʃmil ʃuzu:ma:nnaharda lil gada ja na:ʃid [or nihibb, or bid'dina].

n. wi 'ma: lu? mafi:ʃ ma:niʃ.

m. tɔjjib, jimkin tixdim fi:ha_l wa:hidak? [or mumkin(ak) or tiʔdar].

n. la:, ma jimkin'ni:ʃ axdim li wa:hid [or m aʔdarʃ or muʃ mum'kin(ni)].

m. baʔa jilzam niqi:b wa:hid ta:ni [or jilzamna or la:zim].

n. la, la'zimna ngi:b itne:n tala:ta, ʃalafa:n di ʃuzu:ma:kbira.

m. inta tiʔdar tigi'bhum? [or tiʃroʃ].

n. la m aʔdarʃ agi'bhum [or m aʃroʃ] liʔinni muʃ min hina. ið ʔuju:f rojhi:n ji:gu s sa:ʃa kam?

m. ha ji:gu hino ʔi ʔuhri biz xɔbɛ.

n. ja sala:m! ʃala kida muʃ ha jim'kinna nixlɔs mit tɔbi:x.

m. deh da! mada:m tiʔu:mu min dilwɔʔt_aho ma jimkin'ku:ʃ izza:j! bid'dukum tifɔvhu:na? la:zim tiʃ'milu guh'duku ʔawi!

n. maʃlu:m il wa:gib ʃale:na in'nina niʃmil guh'dina—ʃalafan xɔtɔk ja be:!

m. vɛ'vɛh jih'fɔzɔk!—il bar'bari ga'rv: lu ʔe:h? ka:n la:zim jiku'n hina ʔabli dilwɔʔti bi_kti:r. hu:wa muʃ ʃa:rif?

n. la:zim hɔ'sɔl lu ma:niʃ . . . aho gih!

m. taʃa:la ja smak_e:h! itʔaxxɔrti le:h?

ʃusma:n. itʔaxxɔrt_izza:j? ma fiʃ luzu:m a:gi badri ʃan kida.

m. la:, inta malzu:m ti:gi badri lamma_jku'n fih ʃuzu:ma! muʃ ʔultⁱ lak kida marrɔt kiti:r?—e:h_il ha:ga:t illi til'zamna dilwɔʔti ja na:ʃid? [or la:z'ma:na].

n. til'zamna ha:ga:t kiti:r xɔlis ja si:di. jigu:z aru:h is su:ʔ ha:lan a'gibhum? [or gajiz].

m. jigu:z ʔawi, ma_jgu:z^{si} le:h? [or gajis, muʃ'gajiz le:h?]. w inta rɔ:jih, waddi_t tɔrdi dal be:t_axu:ja.

ʃus. w_an_aʃmil e:h ja si:di?

M. What, haven't you started your work *yet*, you clever fellow? Away you go! Sweep the house from top to bottom and tell the servant-girl to sweep the ladies' drawing-room. And then set a couple of servants to work with you and the others.

O. (aside). Party, hang the party! Isn't it a sin to have parties in Ramadan when a fellow's fasting?

The day after.

(The same moods in past tense).

M. Well, the party of yesterday *was* just fine, Nashid! Bravo, all!

N. Thank you—only I wasn't able to get all the things we needed.

M. True, we should have made our plans a day before, so that we might have plenty of time.

N. No, sir, there was no need for longer time as you say, only we might have got some more servants. And there's another point: that Berberine should have come earlier, and the maid should have got through her work a bit quicker than that.

M. True: you are right. But we must be thankful all the same: they had an excuse—it is Ramadan, and they're fasting, poor things.

m. hu:wa_{nta}¹ lissa ma_m'siktif_{fuglak} ja_fa:ti_r? ju_tti_r! iknis
il be't min fo' li taht wi _{ful} lil xadda:ma tiknis ?o_tt il
hari:m. u ba_qdi kida hat xaddame:n_{itne:n} jix'dimu
wojja:kum.

us. (li nafsu). _fuzu:ma zaji_{iz} zift²! mu_fharo'm _fale:kum, hatta
l _fuzuma:t fi ro_mo_do:n wil³ wa:hi_d so:jim!

fil jo:m illi ba_qdu.

(za:t il ?af_fa:l bil ma:ti.)

m. amma ka:nit il _fuzu:ma_{bta}:_fit imba:ri_h gami:la x_plis!
afa:rim _fale:kum.

n. _fo_tti_r ji_hfo_zok!—bass¹ ma_?'dirtif_{agi:b} kull_{il} ha_ga:t_{illi}
ka:nit til'zamna [*or* ma kan_fi jim'kinni ('mumkin mum-
'kinni)].

m. so_hi:h kan la:zim ni_fmil tarti'bna ?ab'laha_b jo:m _falafa:n
il wo_tt jiku:n ?uddamna wa:si_f [*or* kan 'jilzam (jil'zamna)].

n. la ja si:di, ma kan_fi la:zim wo_tt¹ to_wi:l zajiima bi_tu:l;
bass¹ kan jimkin nigib⁴ xaddami:n zija:da. wi fih kaman
nu_tto; kan la:zim il bar'bari da jigi badri; wil xadda:ma
kaman kan la'zimha (jil'zamha) ti_fmil _{fug}'laha_b sur_fa
?aktar min kida.

m. so_hi:h, _fale:k nu:r! wi lik ha_??_if kida. wala:kin kattar
xerhum, do'l ma_fzuri:n, _falafa:n_{id} dinja ro_mo_do:n, wi
humma so:jmi:n.

For Memory-work.

One part of the above, acted with another student.

¹ Or, mahu_{nta}.

² "like pitch".

³ wi of circumstance or state again.

⁴ Or, kunna ni_fdar nigib.

I.

1. Can you be present to-morrow?

tiʔdar or jim'kinak or jimkin or mumkin or mum'kinak	}	tiḥḍ'or bukra ja ʕali?
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2. Could you not go?—No, I couldn't.—Yes, he could. (Or, according to context)—
 Could you not have gone?—No, I couldn't have gone, etc.

ma kuttif tiʔdar or ma ʔdirtif or ma kanʃi jimkinak or ma kanʃi jimkin or ma kanʃi mumkin or ma kanʃi mumkinak or ma ʔamkanakʃi	}	tiru:h?
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3. You should (i. e. ought to) attend that meeting, Ali.—No, there's no reason why I *should* . . . (or, according to context, No, I ought not).

jilzam jil'zamak la:zim il wa:qib ʕale:k ʕale:k	}	tiḥḍ'or il gamʕijja di ja ʕali!
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4. Silence! you *must* attend it, willy-nilly. . . . Do you hear, you mustn't miss it.

uskut ja walad	{	jilzam jil'zamak la:zim inta malzu:m	}	tiḥḍ'orha ʕasbin ʕannak!
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5. You *should* have been present yesterday!—Yes, I (feel I) *should* have, etc. N.B. *not* lizim.

ka:n jil'zamak ka:n jilzam ka:n la:zim ka:n il wa:qib ʕale:k ka:n ʕale:k	}	tiḥḍ'or imba:riḥ!
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6. You shouldn't have gone yesterday.—Yes, I (feel I) shouldn't . . . [In another context the same words might be an assertion that it was *not* his duty to go, and so he didn't go.]

ma kanʃi jil'zamak etc., etc. ma kanʃi ʕale:k	}	tiḥḍ'or imba:riḥ.
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7. Then why did you go, *had* you to go?—No, I wasn't bound to go.

umma:l ruḥti le:h? kutti malzu:m
 [tiḥḍ'or
 „ „ „ ka:n la:zim tiḥḍ'or.
8. Then you must have forgotten.
9. May I go in without a ticket?—
 Certainly you may.—No, you mayn't.

jigu(:)z li ʕaʕiz li jisahhi li	}	axuffi min ʕe:r tazkara.
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10. Was it permitted to me to look on yesterday? (sc. I did look); or (according to context) Might I have looked?

ka:n jigu:z li ʔatfarrag imba:riḥ?
 etc., etc.
11. Perhaps I'll come to you to-morrow.

jigu:z ʕajiz jimkin rub'bama	}	agi_lku bukra.
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Verb-Drill.

II.

aiwa	$\left\{ \begin{array}{l} a?dar \\ jimkinni \\ jimkin \\ mumkin \\ mumkinni \end{array} \right\}$	añḍar bukra.
la,	$\left\{ \begin{array}{l} ma kuttif a?dar \\ ma ?dirtif \\ ma kanfi jimkinni \\ ma kanfi jimkin \\ ma kanfi mumkin \\ ma kanfi mumkinni \\ ma ?amkanni:f \end{array} \right\}$	aru:ñ.
la: !,	$\left\{ \begin{array}{l} ma jilzamf \\ ma jilzamni:f \\ mu:f la:zim \\ mu:f wa:qib ʕalajja \\ mu:f ʕalajja \end{array} \right\}$	añḍorha.

—

ai naʕam	$\left\{ \begin{array}{l} ka:n jilzamni \\ ka:n jilzam \\ ka:n la:zim \\ ka:n il wa:qib \\ ka:n ʕalajja \end{array} \right\}$	añḍorha.
səñhi:ñ	$\left\{ \begin{array}{l} ma kanfi jilzamni \\ \text{etc., etc.} \\ ma kanf ʕalajja \end{array} \right\}$	añḍor.

la ma kuttif malzu:m añḍor.

la ma kanfi la:zim añḍor.

aiwa la:zim nisi:t.

 aiwa mma:l $\left\{ \begin{array}{l} jiguz lak. \\ ga'jiz lak. \\ jisəñhi lak. \end{array} \right\}$

aiwa mma:l ka:n jiguz lak, etc., etc.

III.

la	$\left\{ \begin{array}{l} ma ji?darf \\ ma jimkinu:f \\ ma jimkinf \\ mu:f mumkin \\ mu:f mum'kinu \end{array} \right\}$	jihḍor bukra.
la: !	$\left\{ \begin{array}{l} ka:n ji?dar \\ ka:n jim'kinu \\ ka:n jimkin \\ ka:n mumkin \\ ka:n mumkinu \\ ka:n fi ?imka:nu \end{array} \right\}$	jiru:ñ !
barḍu	$\left\{ \begin{array}{l} jilzam \\ jilzamu \\ la:zim \\ ʕale:h \end{array} \right\}$	jihḍorha.
sa:miʕ ja walad?	$\left\{ \begin{array}{l} ma jilzamakf \\ mu:f la:zim \\ iwʕa \end{array} \right\}$	tit?axxor ʕanha.

—

—

—

səñhi:ñ la:zim nisi.

 la: ! $\left\{ \begin{array}{l} ma jiguz lakf ! \\ mu:f gajiz lak ! \\ ma jisəñhi lakf ! \end{array} \right\}$

la: ! ma kanfi jiguz lak, etc., etc.

—

Towards Composition.

My dear friend,

I must write you this letter because I can't come to see you to-day, as my work prevents me from that. You must have been ill yesterday and unable to come to see me. Or you must have had work—or what? What happened to you? You ought to have come, because you promised me (waʕattini). You must send me word (tibʕat li xɒbar) at once. Is there anything you need (*lit.* “is necessary-for you”)? If so, please (tibʕa) tell me, and my servant can take (jiwaddi) the things which you need when he goes this evening. I have told him that he must do his very best to serve you. He told me that he wanted to go to your house at noon to-day to see what has happened to you.

I want to write more, but I *must* finish now, as the post is going (ʔajma) and I must catch it (alḥaʔ). So good-bye.

For Systematic Grammar.

Notice that though *il wa:gib* is occasionally used for "ought", *jilzam* or *la:zim* are much commoner; which invests the latter verb with a plurality of meanings that have to be carefully distinguished (just as our "must" may denote obligation or compulsion):

la:zim	jiħdər	he must go . . .
"	"	he should (ought to) go . . .
"	ħođər	he must have gone . . .
kan	" jiħdər	he should (ought to) have gone . . .
"	"	he had to go . . .

(For the alternatives for each of these see the table above.)

CHAPTER XXIII

[Grammatical Scheme :—the PASSIVE: in- or it- prefixed to the Active.]

A Proverb.

- A. That Zaid is perpetually injuring others ; I don't know why : though I have counselled him much and forbidden him to do that.
- B. What, d'you think *he*'ll ever be forbidden ? He'll never be counselled as long as he lives. Pooh ! it's his nature, and that's all about it.—“The tail of a dog won't be straightened, even if it be tied up in sixty moulds.”

Comments.

When the dog's tail is tied up in the mould and the cord is undone again, why does it get crooked once more ?—Ah, there is the point : it curls up and doesn't straighten out because its nature is so : nature is stronger than habituation.—People say that when one dies, the first thing that goes out of him is the *breath* ; after the breath the *spirit* ; and last of all the *nature* goes out : the point of the story being that a person's nature sticks to him more than his breath or his spirit even.

Towards Composition.

That poor woman was beaten again yesterday. Poor thing, her state is very hard—abused and beaten like that every day. A neighbour heard her say, “I won't be beaten (m_andīribš). All my life I have never been beaten”. Her husband is a brute (waḥš) to beat her in that way. Probably she will leave him and return to her village.

When he was counselled he got into a passion. I said to him, “Why are you in a passion ? How is it that you got into a passion when you were counselled ? You are always getting into a passion for nothing. This getting-into-a-passion of yours is bad.”

23. fəsl nimrit tala:ta_w ʔisr:n.

il maqhu:l bi si:git "inkatab" ʔaw "itkatab." masal.

A. ze'd da ʔam'ma:l jiʔzi ɢe:ru manis ʔa:rif le:h ; maʔ_inni' nɒ'sɒhtu_ktir wi nahe:tu ʔan kida.

B. hu:wa da ʔumru jit'nihi? ma ʔumru:ʃ² jit'nisiḥ! mahu tɒbʃu kida wis sala:m,—zajji "de:l il kalbi ma jinʔidilʃ, win_it'rɒbɒt fi sittin ʔa:lib".

malhiuzɒ:t.

lamma de:l il kalbi jitrabit fil ʔa:lib, wir ruba:t jinfakki minnu, jinʔiwig ta:ni le:h?—ahe_n nuʔtɒ hina; jinʔiwig wala jinʔi'dilʃ ʔalafan tɒbʃu kida, wit tɒbʔi jiglib it tatɒbbuʔ.—in na:s bi jʔu:lu innu lamma wa:hid jimut, awwil ha:ga titlaʔ minnu_n nafas, u baʔd in nafas ir ru:h, wi ʔa:xir il kull, bi jitleʔ it tɒbʔ! wi ʔa:hid il hika:ja di ʔinn it tɒbʔi_mla:zim il wa:hid zija:da ʔan 'nafasu wi ru:hu hatta.

For Memory-work.

(B) above.

For Systematic Grammar.

(1) It will be noticed that Egyptian Colloquial forms its passive by the prefixing ("increasing") the verb with in- or it-. The Classical passive is formed by a mere changing of the vowels of the active. The Colloquial has preserved a few traces of this, e.g.

sakan jiskun "inhabit"; sakin jiskan "be inhabited".

ɢɒlab jiglib "baffle"; ɢilib jiglab "be baffled".

It will be noticed that vowelling of this passive is i—i, i—a.

(2) The only exception is the passive participle, which is regularly formed from the triliteral. The form munkatib is rare, indeed it is hardly a Colloquial form.

(3) The following sentence gives the parts of the "increased" passive, the usual table for drill being deferred to p. 160.

lamma_tnɒsɒh in'faʔal. ʔult¹ lu "min'fiʔil le:h? hu:w_inta_nfaʔalt¹ lam'ma_tnɒsɒht? inta tamalli_b tinfiʔil min ɢer fajda. infiʔa:lak da wihiʃ."

¹ Or, maʔ kɒni ("in-spite-of my-being", i. e. "in spite of my having").

² Or past, e. g. ma ʔumri:ʃ fuʔt¹ ha:ɢa zajji kida ʔabadan!

CHAPTER XXIV

ORDINAL NUMERALS. COLOURS. DEFORMITIES.

1. I have to-day twelve questions about the subject of colours and deformities.—Please say the questions, and the answers will be for us to make.
2. *The first question.*—What is the colour of the Berberine, male and female, and of their children?—The first answer is that the colour of the Berberine is *brown*: the lady Berberine is brown; and their children are all brown.
3. *The second question* is about *red*: who is or are red?—Amongst American Indians the man is red, the woman is red, and the children are red.
4. And similarly *the third question* about the Chinese in respect of *yellow* (*m. f. p.*) . . . *The fourth question* about the inhabitants of England in old times in respect of *blue* (*m. f. p.*) . . . *The fifth question* about the inhabitants of Europe in respect of *white*. . . . *The sixth question* about the people of the Sudan in respect of *black*.
[*The Teacher.* The colour of most Egyptians is brown (wheat-coloured).]
5. *The seventh question.* Is the blue[ness] of the sky lighter than that of water of the sea, or darker than it?—No, the blue of the sea is much darker than that of the sky.
6. And similarly we talk of the green of the grass, the redness of blood, the brownness of hair, the white and black of the eyes.
7. *The eighth question.*—Is the rose redder than blood?—Sometimes the redness of the rose is just like the redness of blood.
8. There, we have talked very nicely to-day about redness, yellowness, greenness, blueness, whiteness, blackness—all the colours. Let's talk a little now about deformities.
9. *The ninth question.*—Is the blind man more afflicted than the one-eyed—(or he who has a defect in one eye, or, as people say, "he who has a single eye that is precious")?—Naturally the one-eyed man is less afflicted than the blind man; and so the woman, and the children.

¹ *muḥja* (water) is contracted from the diminutive of the non-colloquial *maḥ*?, i. e. *muwajja*. (Cp. the exx. of the diminutive form already given.)

² Or, *aḥmar ḡan'id damm*: or, *aḥmar aktar mid damm*. See the next note.

24. fəsl arbaq w qifr:n.

aqda:d it tarti:b. il ?alwa:n. il quju:b.

1. qandi_nnaharda (i)tna:far su?a:l fi mauḏu:q il quju:b wi l_alwa:n.—itfoḏḏ'nl ?u:l il ?as?ila, wi l ?agwiba qale:na.
2. awwil su?a:l. lo:n il barbari wil barbarijja wi_wladhum e:h?—awwil gawa:b inni lo:n il barbari ?asmar, wil barbarijja samra, wi_wladhum kulluhum sumr.
3. ta:ni su?a:l fil lo:n l_aḥmar, wi hu:wa, min aḥmar wi ḥamra wi ḥumr?—il hunu:d l'imrika:n firhum ir rə:qil aḥmar wis sitti ḥamra wil wilad ḥumr.
4. wi kida ta:lit su?a:l qan ?ahl is sin, fi: ?psfar wi sɒfra wi sufr . . . ra:biq su?a:l qan aha:li (i)ngilterra zama:n, fi: ?azro? wi zar?a wi zur? . . . xa:mis su?a:l qan ?ahli ?urubba (lifrəng), fi: ?abjəḏ, wi be:ḏə, wi bi:ḏ . . . sa:tit su?a:l qan ?ahl is suda:n, fi: ?iswid wi soida wi su:d.

[il m³qallim. wi lo:n aktar il mɒsrijji:n ?amḥi, wis sitti ?amḥawijja.]

5. sa:biq su?a:l, zara:q is sama fa:tiḥ qan zara:q mɒjjit¹ il baḥr il ma:liḥ, walla qa:mi? qannu?—la:, zara:q mɒjjit il baḥr il ma:liḥ qa:mi? qan zara:q lo:n is sama ?awi.
6. wi kida_n?u:l “xaḏə:r il ḥa:fi:; ḥama:r id damm; sama:r if ja:q; baja:ḏ il qene:n wi sawa'dhum”.
7. ta:min su?a:l. il warda ?aktar (or aḥaddi) ḥama:r mid damm?²—aḥja:nan ḥumrit (ḥama:r) il warda zajiḥi ḥumrit id dammi tama:m.
8. aḥḥna tkal'limna kwajjis innaharda qan il ḥama:r (muḥ il ḥuma:r!) wis sɒfa:r wil xəḏə:r wiz zara:q wil baja:ḏ wis sawa:d, kull il alwa:n. xalli:na nitkallim dilwə?ti qan il quju:b.
9. ta:siq su?a:l. ir rə:qil l_aqma (a)ḥaddi³ balwa walla l_aqwar, ja:ni, illi qandu qe'n waḥida (or illi qala qe:nu nu?ḥə aw zajiima bi_j?u:lu “bi farda kari:ma”) ?—ḥəbqan l_aqwar axaffi balwa min l_aqma, wi kida_l qə:ra mil qamja, wi kull il qur mil qumj (qimja:n).

¹ Comparative of *ḥidi:d*. Adjectives which cannot be given the comparative form in Arabic are compared by placing *aḥadd* (aktar) “more”, or *axaff* (a?all) “less”, before the abstract noun, e.g. here, “severer (in) affliction”, i.e. “more afflicted”. But a positive with *qan* may always be used.

10. *The tenth question.*—Isn't the lame man more fortunate than the cripple: or what?—*Certainly* the cripple is a much sadder case than the lame man, for the lame man has one (bad) leg, but the cripple has both.
11. *The eleventh question* is about deafness and dumbness: are there deaf people who are dumb as well?—Oh, yes, there are: in fact the deaf man is *usually* dumb as well, and similarly the woman.
12. *The twelfth and last question.* Why is that?—Because never in their lives have they heard people talking, so it never became possible for them to talk like them, neither in their infancy nor later.
13. Allah be kind to us!—Amen, O Lord!

Appendix.

1. Here are ten books: please hand me
 the first book }
 the first of them } — Will you be so kind } first book!
 as to take the } first of them!
2. And similarly
 the second book . . . the second of them.
 the third book . . . the third of them.
 to the tenth book . . . the tenth of them.
3. Here are ten sheets of paper: please hand me the
 first paper }
 first of them } — Will you be so kind { first paper!
 as to take the { first of them!
4. And similarly,
 please hand me the {
 second paper.
 third "
 fourth "
 fifth "
 sixth "
 seventh "
 eighth "
 ninth "
 tenth "

10. ʕa:ʕir suʔa:l; muʃ l_aʕrɔg ʔasʕad mil mʔkassah, walla ʔe:h?—maʕlu:m, il mʔkassah ɔsʕab kitir min l_aʕrɔg wil ʕarga wi l ʕurg, ʕalafan l_aʕrɔg abu rigli wahida, wala:kin il mʔkassah bi litne:n.
11. is suʔa:l il ʕida:ʕar ʕan it tɔrɔʃ wil xɔrɔs.¹ fih tɔrʃ humma xursi kaman?—umma:l fih! ʕatta_l ɔtɔrʃ fil ga:lib axɔs kaman wi kida t tɔrʃa xɔrɔs.
12. is suʔa:l l itna:ʕar wi hu:wa_a:xir suʔa:l. wi leh kida?—ʕalafan ma ʕumruhumʃi simʕu_n na:s bi jitkallimu, wi ʕala kida ma baʔaʕ mumʕkinhum jikkallimu zajʕuhum, la: fi siʕɔrhum wala baʕde:n.
13. ɔʔtɔh ʕultuf ʔbina!—a:mi:n ja rɔbb!

tazji:l.

1. hina ʕaʕar kutub, naʕwilni, min fɔɖlak

ʕawwil kita:b	} —itfɔɖɖɔl xud	ʕawwil kita:b
awʕwilhum		awwilhum
il kita:b l awwila:ni		il kita:b l awwila:ni
l awwila:ni minhum		l awwila:ni minhum

2. wi ha:kaza,

ʕa:ni_kta:b . . . taʕni:hum . . . il kita:b it ta:ni
 ʕa:lit kita:b . . . taʕlithum . . . il kita:b it ta:lit
 li ʕaddi ʕa:ʕir kita:b . . . ʕaʕirhum . . . il kita:b il ʕa:ʕir.

3. hina ʕaʕar wɔrɔʔa:t; naʕwilni min fɔɖlak

ʕawwil wɔrɔʔa	} —itfɔɖɖɔl xud	ʔawwil wɔrɔʔa
awwilhum		ʔawwilhum
il wɔrɔʔa_l		il wɔrɔʔa_l
ʔawwilaʕnija		ʔawwilanijja
il ʔawwilaʕnija ² minhum		il ʔawwilanijja minhum

4. wi ha:kaza,

min fɔɖlak naʕwilni il wɔrɔʔa	t tanja (for ta:nija)
	t talta (for ta:lita)
	r rɔbbʕa (for rɔ:biʕa)
	l xamsa (for xa:misa)
	s satta (for sa:tita)
	s sabʕa (for sa:biʕa)
	t tamna (for ta:mina)
	t tasʕa (for ta:siʕa)
	l ʕaʕra (for ʕa:ʕira)

¹ "Blindness" is ʕama(:).

² Pl. ʔawwilanijʕim.

Towards Composition.

The third tree in Church Street on your right hand as you go from the station is the biggest tree in that street. It is also the finest and tallest.

Its green is *darker* than the green of clover.

People say "greener than clover",
 "whiter than jessamine"¹ or "than milk"²,
 "blackier than pitch"³ or "than night"⁴,
 "redder than blood",
 "yellowier than saffron"⁵,
 "bluer than indigo"⁶.

For Systematic Grammar.

(1) The forms of the colours and deformities (masc., fem., plur., and abstract nouns) are perfectly constant, as will be seen by writing them out under one another. Similarly the forms of the ordinals (1 to 10 only), masc. and fem.

(2) Turn back to p. 37 Grammar of Chap. x, and note that ordinals and superlatives are constructed with their nouns in an identical way.

$$\left\{ \begin{array}{l} \text{ta:lit kita:b} \\ \text{akbar kita:b} \end{array} \right\} \text{ or } \left\{ \begin{array}{l} \text{il kita:b it ta:lit} \\ \text{il kita:b l akbar} \end{array} \right\}$$

The first construction is *annexation*, as can be seen from the loss of the definite article "*the* third, *the* biggest . . ."

(3) Note carefully that in annexation the ordinal is *not* made feminine when annexed to a feminine: ta:lit bint: but, il bint it talta.

(4) The ordinals after ten are the cardinals with il. The eleventh house . . . il be:t il ħida:far.

¹ il full (for physical whiteness).

² For moral whiteness.

³ iz zift (for moral blackness).

⁴ For physical blackness.

⁵ il 'kurkum.

⁶ in ni:la: but only in an undesirable sense, since blue is the colour of mourning; e.g. ?albi zaji in ni:la "my heart has 'the blues'": or the following curse, gat lak in ni:la (il baʕi:d)! "may indigo (i.e. mourning) come to you! (the other person)".

For Memory-work.

(Up the scale—)

	do	re	mi	fa	soh	la	ti	do
1.	awwil	ta:ni	ta:lit	ro:biʃ	xa:mis	sa:tit—nuss	id	dasta.
2.	aḥmar	axd̥ər	azraʔ	ɒsfar	abjɒd̥	iswid—	”	”
3.	aʃma	aʃwar	ɒtɒʃ	axrɒs	aʃrɒg	aḥwal ¹ —	”	”
4.	ḥumr	xud̥r	zurʔ	sufɾ	bi:d̥	su:d—	”	”

(Down the scale—)

	do	ti	la	soh	fa	mi	re	do
1.	u:la ²	tanja	talta	roʃja	xamsa	satta—fe:n	il	busta?
2.	ḥamra	xɒdra	zarʔa	sɒfra	be:d̥ɒ	so:da—	”	”
3.	ʃamja	ʃo:ra	tɒrja	xɒrsa	ʃarga	ḥo:la	”	”
4.	ʃumj	ʃu:r	tɒrj	xurs	ʃurg	ḥu:l	”	”

(5) Colours and deformatives having the same “measure” as comparatives, e. g. $\left\{ \begin{smallmatrix} \text{aḥmar} \\ \text{aḥsan} \end{smallmatrix} \right\}$, it is obvious that other methods were necessary for the comparison of colours. The easiest is by ʃan, e. g. “more red than” . . . aḥmar ʃan. Or by aktar with the abstract noun, e. g. aktar ḥumra (or ḥama:r) lit. “more in redness”. Or finally by aktar min after the colours, e. g. aḥmar aktar mid damm.

(As iswid, black, is the solitary colour whose measure varies from the above norm, it is possible to compare it in the usual way; and so we get aswid min . . . “more black than . . .”; but iswid ʃan.)

The same applies to colours like bunni “coffee-brown”, ʃamḥi “straw”, bamba “pink”, etc. which are not susceptible of the above norm: e. g. bamba ʃan “pinker than”, or bamba aktar min . . .

¹ “Squint-eyed.”² Only in daraga ʔu:la “first class”. Otherwise ʔawwilanijja.

CHAPTER XXV

[Grammatical Scheme:—“Reduplicated” Verbs with second and third radicals the same.]

Another Proverb.

- A. Do you know Fareed Eff. Hunein ?
- B. Isn't he the person who was always in debt and used to go round all his friends asking a loan of them ?
- A. The same. And he wrote to *me* also and asked of me the same request, and that I should reply to him by return. But I didn't reply to him except with ten words, and said to him, “My best advice to you is, ‘Cut your coat according to your cloth’ (‘Stretch your legs according to your quilt’).”
- B. Fine! And then ?
- A. And then, when I saw him, I found the proverb had had an effect on him : for the moment he greeted me he said, smiling, “As your proverb would say, my dear fellow, I have been stretching my legs according to my quilt, and so I have now become comfortable”.

25. fəsl nimrit xamsa w ʕifri:n.

il fiʕl il m^oʕv:ʕaf.

masal ta:n.

A. tiʕrof fari:d afandi hine:n?

B. muʃ hu:wa lli ka:n tamalli madju:n wi kan bi_jliffi ʕala kull_vʃha:bu jitlub¹ minhum sulfa?A. aiwa, hu:wa nafsu. wi katab lijj_ana kaman, wi tɔlɔb minni za:t it tɔlab da, wi inn(i) aruddi ʕale:h ha:lan f_aʔrɔb wɔʔt. amm_ana ma rɔdde(:)tʃi ʕale:h illa bi ʕaʃar kilma:t, wi ʕultⁱ lu “aħsan nɔsi:ha lak minni, ‘ʕala ʔaddi_lħa:fak middi rigle:k’”.

A. ʕa:l. wi baʕde:n?

B. wi baʕde:n lamna ʃuftu, laʔe:t_il masal ʔassar fi:h. li ʔinnu ʔawwilma sallim ʕalajja ʕa:l wi hu:wa bi jit/bassim biđ đihk, “ʕala rɔʔji masalak ja ħabi:bi, madde:t riglajja ʕala ʔaddi_lħa:fi!—wa ʕala kida dilwɔʔti baʔe:t mirta:h”.

For Memory-work.

The proverb.

For Systematic Grammar.

(1) Notice that the vowelling of the Past is absolutely constant, in a.

(2) Notice that the Indefinite has i and u forms.

(3) To these add a rare a form: e.g. sɔħħ jisɔħħ “be correct”; ma j(i)sɔħħiʃ “it won’t do”.

(4) Notice that in this verb the first syllable of the Indefinite is an open one, contrary to that of the Indefinite of simple triliteral verb: ti-limm, tiđ-rɔb. Compare the different ways in which the particles combine with each:

tilimm	}	bi_tlimm	}	inta bi_tlimm	}	ma_tlimmiʃ	}	ma b_alimmiʃ
tiđrɔb	}	bi tiđrɔb	}	inta_b tiđrɔb	}	ma tiđrɔbʃ	}	ma b_ađrɔbʃ

The Indefinites of all the forms still to be studied are all classifiable according as their first syllable is open or closed: and so the above ways of combining the particles will be found to be everywhere typical.

¹ A dependent clause of “circumstance” or “state” (ħa:l). Notice that under such circumstances the clause is attached to the principal sentence without the aid of a particle.

- | | |
|---|---|
| 1. Have you picked up their things, Ali? | Past Tense. { lammet hāga'thum ja ṣali?
lammeti „ „ fotma?
lammetu „ „ ja gidṣan? |
| 2. So then you have picked them all up? | baṣa lamme(:)tha kullaha?
„ lamme(:)ti:ha „
„ lamme(:)tu:ha „
ma lamme(:)tf il ṣiza:l? |
| 3. Have you not taken up the furniture? | „ lamme(:)ti:f il „
„ lamme(:)tu:f il „
ma lamme(:)tfi kutubhum?
„ lamme(:)ti:f „
„ lamme(:)tu:f „ |
| 4. Have you not taken up their books? | Indefinite. { tilimm il ṣaff wi truddu ?emta?
tilimmi_l ṣaff wi trud'di:h ?emta?
tilimmu_l ṣaff wi trud'du:h ?emta? |
| 5. When will you take up and replace the furniture ¹ ? | ma tlimmiṣ il ṣaff (il hāga:t) !
w inti ma tlim'mihf !
(ma tlimmiha:f).
w intu ma tlim'muhf !
(ma tlimmuha:f). |
| 6. Will you not take up the furniture (the things)? | inta bi_tdu?? il garṣ le:h?
intu_tdu??u(:)h le:h? |
| 7. Why are you ringing the bell?—
I am ringing it, never mind why! | inta bi_tdu?? il kufta le:h?
w_intu bi_tdu??u:ha le:h? |
| 8. Why are you mashing the croquettes? | limm il ṣaff wi ruddu !
limm il hāga:t wi ruddaha !
limmi_l ṣaff wi ruddi:h !
limmi_l hāga:t wi ruddaha !
limmu_l ṣaff wi ruddu:h !
limmu_l hāga:t wi ruddu:ha ! |
| 9. Take up the furniture and put it back.—I've been taking it up and putting it back for a good time.—Your taking-up of the furniture is good, and your replacing it is still better. | Imperative. { |

¹ Ṣaff also means "baggage".

Drill and Analysis.

aiwa, lammet: hāga:thum.

,, lammet: ,,

,, lamme:na ,,

aiwa lammetha kullaha.

,, lammetha ,,

,, lamme'na:ha kullaha.

la:, ma lammet:f il ʕiza:l

(ma lammetu:f).

la:, ma lammet:f il ʕiza:l

(ma lammetu:f).

la:, ma lamme'na:f il ʕiza:l

(ma lamme'na:f).

la:, ma lammetha:f.

,, ,, ,,

,, ,, lamme'na:ha:f.

alimm il ʕaf: w aruddu bukra.

,, ,, ,, ,,

nilimm il ʕaf: wi nruddu bukra.

təjjib m alimmu:f (m alimmaha:f).

,, ,, ,,

,, ma nlimmu:f

(ma nlimmaha:f).

ana b aduʔʔu wi s sala:m!

iħna bi nduʔʔu wi s sala:m!

ana ma b aduʔʔaha:f!

iħna ma bi nduʔʔaha:f!

Active Partic. { ana la:mim il ʕaf: wi rōddu
min badri.

,, ,, il hāga:t wi

rō(:)ʔdidha badri.

ana lamma l ʕaf: wi

rōd'da:h badri.

,, ,, l ʕaf: wi

rōd'da:ha badri.

iħna lammi:n il ʕaf: wi

rōddi:nu badri.

,, ,, il ʕaf: wi

rōddi(:)nha badri.

sōhi:h, lammi hāga:thum.

,, lammit ,,

,, lammu ,,

sōhi:h lam'maha kullaha.

,, lam'mitha ,,

,, lam'mu:ha ,,

sōhi:h ma lammif il ʕiza:l

(ma lammu:f).

sōhi:h ma lammit:f il ʕiza:l

(ma lammitu:f).

sōhi:h ma lammu:f il ʕiza:l

(ma lam'muh:f).

sōhi:h ma lammaha:f.

,, ma lammitha:f.

,, ma lammuha:f.

aħsan jilimmu wi jruddu hā:lan.

,, tilimmu wi truddu ,,

,, jilimmu:h wi jruddu:h ,,

ma jlimmu:f le:h! (ma jlimmaha:f).

ma tlimmu:f le:h! (ma tlimmaha:f).

ma jlimmuh:f le:h!

(ma jlimmuha:f).

ma ʕlu:m bi jduʔʔu!

,, bi jduʔʔu:h!

ma ʕlu:m, ma bi jduʔʔaha:f!

,, ma bi jduʔʔuha:f!

{ lammak¹ il ʕaf: kwajjis.

{ wi rōddak fi:h aħsan kaman.

{ lammik, etc.

{

{ lam'mukum, etc.

{

{

{

¹ [lammak fi l ʕaf: is also correct.]

CHAPTER XXVI

[Grammatical Scheme:—"Weak" Verbs, with first radical *w* or *ʔ*.¹]

A Proverb.

- A. Have you heard the proverb, "Birds of a feather flock together"? ("Birds occur (*lit.* fall) according to their kinds".) What does it mean?
- B. It means that one's character is known from the character of his friends.

An Anecdote.

They say that a certain French peasant went to Paris, he not having previously seen that city. And when he was walking in the street he saw before him a magnificent palace, with a soldier standing in front of it. The peasant stopped and asked the soldier, "What is this building, sir?" The soldier replied (for he saw that the man was raw), "That's a steam-mill, sir". "Now, that's *very* odd!" said the peasant; "in our village there are always many donkeys standing in front of the steam-mill, but in front of this one of yours I only see *one*!"

¹ But not *ʔ*, as we signified before, p. 62, n. 1.

26. fəsl nimrit sitta_w qifri:n.

ʔafʔa:l muʔtalla—illi_l fe: bitaʔithum hamza walla waw.
masal.

A. simiʔt il masal illi bi jʔu:l, “it tuju:r ʔal_ʔaska:lha ‘tiʔaʔ”?
ʔeh maʔana:h?

B. jaʔni ʔinn axla:ʔ il wa:ʔid maʔru:fa min_axla:ʔ_ʔəʔha:bu.

fuka:ha.

bi_jʔu:lu inni wa:ʔid falla:h firənsa:wi rə:h bari:z wi¹ ma
kanʔi sabaʔ ʔafha. wi lamma ka:n ma:ʔi fi ʔa:riʔ illa_w ʔa:f ʔəsrⁱ
ʔubbaha xə:lis wi wa:ʔid ʔasʔkari wa:ʔif ʔudda:mu. ʔam wiʔif il
falla:h wi saʔal il ʔasʔkari “e:h_il bina:ja di ja si:di?” ʔa:m_il
ʔaskari ʔa:l lu (ikminnu ʔa:f innu ɡaʔi:m) “da waʔbu:r tihin ja
si:di!” ʔam ʔal lu_l falla:h “ʔamma ʔe ʔaɡi:b! fi baladna_b
ʔjuʔaf ʔudda:m il waburə:t himi:r kiti:r, la:kin ʔudda:m_il wabu:r
bitaʔkum d_ana ʔaʔif wa:ʔid bass!”

For Memory-work.

The first paragraph.

¹ The wi of “state”.

The Verbs (ʔa)kal and (ʔa)xad (1st Radical ʔ).

I.	II.	III.
1. Past. { kalt, ja ʕali? kalti, ja bint? kaltu, ja wla:d?	aiwa kalt. " " " kalna.	maʕlu:m kal. " kalit. " kalu.
1a. xatt, etc.	" xatt.	" xad.
2. Indef. { ta:kul emta? takli " taklu "	ʔa:kul baʕde:n. " " na:kul "	ja:kul ha:lan ahsan. ta:kul " " jaklu " "
2a. ta:xud, etc.	ʔa:xud, etc.	ja:xud, etc.
3. Impera. { kul ja ʕali! kuli ja bint! kulu ja wla:d!	la:, ana wa:kil. " " wakla. " ihna wakli:n. } Partic.	{ [This active participle has, quite uniquely, a past sense.]
3a. xud ja ʕali.	adini wa:xid.	
4. { bi 'taklu le:h. bi ta'kulha le:h. bi tak'lu:h le:h. bi tak'lu:ha le:h.	{ 'b aklu kida! b a'kulha kida! bi 'naklu " bi na'kulha kida!	{ maʕlu:m bi'jaklu. " bi ja'kulha. " bi jak'lu:h. " bi jak'lu:ha.
5. ma taklu:f! ma taklih:f! ma takul'ha:f! ma takluha:f!	m aklu(:)f le:h? " " " ma akulha:f le:h? ma nakulha:f le:h?	ma jaklu:f le:h? ma taklu:f le:h? ma jakulha:f le:h? ma jakluha:f le:h?
6. xattu, ja ʕali? xatti:h, ja bint? xattu:h ja wla:d?	la: ma xattu:f. " " " " ma xadnahf.	sɔhi:h ma xa'du:f. " ma xadi'tu:f. " ma xa'duhf.
6a. kaltu, etc.	" ma kaltu:f, etc.	" ma kalf, etc.
7. xat'taha ja ʕali? xatti:hum ja bint? xattu:ha ja wla:d?	" ma xattaha:f. " ma xattuhumf. " ma xadnaha:f.	" ma xad'ha:f. " ma xadit'humf. " ma xadu'ha:f.
7a. kal'taha, etc.	" ma kaltaha:f, etc.	" ma kalha:f, etc.

1. Have you eaten? 1a. Have you taken? (for xadt).
2. When will you eat? 2a. Take.
3. Eat.—No, I have eaten. 3a. Take.—Here, I am taking.
4. Why are you eating it?—Because I am!
5. Don't eat it.
- 6, 6a, 7. Have you taken, eaten, it then?

Verb-Drill.

The Verbs wiʔif and wiʔiʕ (1st Radical w).

I.	II.	III.
From wiʔif.		
1. & Indef. Imp. { 'iʔaf ja ʕali! ' iʔafi ja bint! ' iʔafu ja wla:d.	aʔaf le:h? " " nuʔaf le:h?	la:zim tuʔaf! " tuʔafi. " tuʔafu.
2. ma tiʔafʃi ja ʕali. " tiʔafi:ʃ ja fətma. " tiʔafu:ʃ ja wla:d.	m_aʔafʃi le:h? ma "ʔafʃi le:h?	ma juʔafʃi le:h! " tuʔafʃi " " " juʔafu:ʃ le:h!
From wiʔiʕ.		
3. & Indef. Imp. { iwʕa 'tuʔaʕ! iwʕi 'tuʔaʕi! iwʕu 'tuʔaʕu!	'aʔaʕ iz za:j! " " 'nuʔaʕ " "	'juʔaʕ iz za:j! 'tuʔaʕ " " 'jiʔaʕu z za:j!
4. ma tuʔaʕʃ ja wa:d. " tuʔaʕi:ʃ ja bitt. " tuʔaʕu:ʃ ja na:s.	la:, m_aʔaʕʃ! " " " " ma nuʔaʕʃ!	maʕlu:m ma juʔaʕʃ! " " tuʔaʕʃ! " " juʔaʕu:ʃ!
From wisil (or wasal).		
5. awʕəl ʔemta? etc.	tiwʕəl bukra, ʔin ʃa ʔəfʔə: or tu:ʕəl, etc.	səhi:kjiwʕəl bukra, ʔin ʃa ʔəfʔə: or ju:ʕəl, etc.

1. Stand up, Ali.
2. Don't stand up, Ali.
3. Take care (lest) you fall (iwʕa or u:ʕa).
4. Don't fall, boy.
5. When shall I arrive?—You'll arrive to-morrow.

For Systematic Grammar.

(1) The verbs with first radical hamza are not very frequent, and present no irregularity (e. g. ʔamar "to command", juʔmur, ʔa:mir, maʔmur): except the two verbs kal and xad, for ʔakal and ʔaxad, which are apocopated in their Past, and take on a w in the Participle Active (wa:kil, wa:xid).

(2) The verbs with first radical w present no irregularity (e. g. wagaʕ "to pain", jiwgaʕ with alternative form ju:gaʕ); except the two verbs wiʔiʕ and wiʔif,¹ which are apocopated in their Indefinite (see Verb-Drill paradigms).

¹ Also wasaʕ, jisaʕ "to hold, have room for".

CHAPTER XXVII

[Grammatical Scheme:—"Weak" Verbs, with second radical w or j.]

An Anecdote.

There was a motor—one of those for public hire—going along in the street, when it ran over a small boy, and the driver went off at high speed, fearing lest they should imprison him if the boy should die. There was a policeman who saw the accident, and he brought the ambulance¹ people so as to pick up the boy and take him to the police-station. When they arrived there the police-officer asked him about who had run over the boy, and said, "Did you see the accident with your own eyes?" "Yessir, I saw it." "Then why didn't you bring the driver here?" "Why, he went off, sir." "Well, didn't you take his number?" "Yessir, I took it." "What was it?" "Two loops and a stave, sir!"²

¹ Lit. "assistance", "relief", "*secours*", from the name of the First-Aid Society in Cairo.

² i.e. 155.

27. fəsl nimrit sabʕa w ʕifri:n.

afʕa:l muʕtalla—illi l ʕe:n bitaʕithum waw walla je:.

fuka:ha.

kan fih urtomobi:l min bitu:ʕ il ʔugra ma:ʕi fiʕ ja:riʕ, ʔam da:s walad suɣpjar, wis sawwaʔ giri ʔawa:m, wi hu:wa xajif laħsan jisqi'nu:h,¹ iza ka:n il walad jimut. wi kan waħid ʕas'ka:i ʕa:f il ħadsa, wi ɣa:b il ʔisʕa:f ʕalaʕan tiʕi:l il walad wi twaddi:h lil karako:n. wi lamma ro:ħu ħna:k 'saʔalu l mʕa:win ʕan illi da:su wi ʔa:l "inta fuʕt il ħadsa b ʕe:nak?" "aiwa fuʕ'taha jafandim." "umma:l ma gibtif is sawwaʔ le:h?" "ma giri jafandim?" "təjjib ma xattif nim'ritu?" "aiwa xat'taha jafandim." "təjjib hi:ja kam?" "ħalaʔte:n wi nabbu:t jafandim!"

For Memory-work.

The dialogue between the Moawin and the Shawish.

For Systematic Grammar.

(1) It should be remembered that the roots of *all* these verbs (pp. 130, 131) have either *j* or *w* for their middle radical. The vowels *i* and *u*, or the length :, correspond to these weak consonants.

(2) The *a*, *i* and *u* forms come out most clearly in the Indefinite. The *a* is found in very few verbs, but these are common.

(3) The *i* and *u* forms come out clearly also in the Past. But the *a*-verbs sometimes make their Past in *i* (e.g. bitt from jiba:t), sometimes in *u* (e.g. xuʕt from jixa:f).

(4) The first syllable of the Indefinite being open, its vowel is liable to elision: e.g. bi_tħu:ʕ, wi_tba:t.

(5) The characteristic long vowel (into which the weak radical is transformed so often) is shortened before two consonants: ʕilt for ʕi:lt, tiʕilħa for tiʕi:lħa. And also when it loses accent: ji'bi:ʕu "they sell", but jibi'ʕu:ħa.

(6) The true Passive Participle is as mabi:ʕ "sold" (for *j* verbs), and mahu:l "frightful" (for *w* verbs). But these forms are very rare, and other forms are requisitioned to replace them. For example, the weak letter is restored and the participle becomes like an ordinary triliteral, e.g. madju:n (for madi:n) "indebted", maʕwu:g (for maʕu:g) "crooked".

¹ Or xajif ʕala nafsū lə jin'sigin "fearing for himself lest (1a) he should be imprisoned".

For Conversational

Verbs with

I.

1. (a) Will you pass their way to-morrow?—Yes, I shall, *etc.*—
I hope he will, *etc.*
- (b) Will you carry the luggage with them?
- (c) Will you stop the night here to-morrow?
2. Did you pass . . . carry . . . stop the night?

Indefinite.	(in u) tifu:t ʕale:hum bukra?	[tifu:ti, tifu:tu].
	(in i) tifi:l il ʕaffi woʕja:hum?	[tifi:li, tifi:lu].
	(in a) tiba:t hina bukra?	[tiba:ti, tiba:tu].
Past.	(in u) futti ʕale:hum imba:riḥ?	[futti(:), futtu(:)].
	(in i) filti woʕja:hum imba:riḥ?	[filti(:), filtu(:)].
	(in a) bitti hina:k imba:riḥ?	[bitti(:), bittu(:)].

Impera.

3. Pass quickly!—See, I *am* passing.
Carry a little more.—I *am* carrying my utmost.
4. Will you keep back the apples and sell them?
5. Why are you keeping and selling them?—Because I *am*!
6. Fear him and leave him and depart from him.
7. Why did you fear her and not visit her?
8. Why are you keeping Ali back?—
I'm not keeping him back?

fut ʕawa:m.	fi:l swajja zija:da.
tihu:ʃ it tiffa:h wi tbi:ʕu!	tihu:ʃi t tiffa:h wi tbi:ʕi:h!
tihu:ʃu t tiffa:h wi tbi:ʕu:h!	bi t/kuʃhum wi bi t/biʕhum le:h?
bi t/kuʃi:hum wi bi tbi:ʕi:hum	le:h?
bi t/kuʃu:hum wi bi tbi:ʕu:hum	le:h?
xaʃ minnu wi si:bu wi futu!	xa:ʃi „ „ si'bi:h wi fu'ti:h.
xa:ʃu „ „ si'bu:h wi fu'tu:h.	xaʃ minha wi sibha wi futha!
xa:ʃu minha wi sibha wi futu:ha!	xufti minha wala zur'taha:ʃ le:h?
xufti „ „ zur'tiha:ʃ le:h?	xuftu „ „ zur'tu:ha:ʃ le:h?
(a) inta ʕa(:)ʕiʃ ʕali le:h?	inti ʕajja „ „
intu ʕajʃi:n il walad le:h?	(b) inta ʕajʃ il binti le:h?
inti ʕajʃa l binti le:h?	intu ʕajʃi:n il binti le:h?

Verb-Drill.

2nd Rad. weak.

II.

aiw_{afu:t} ʃale:hum [nifu:t].

,, aʃi:l wɔjja:hum [nifi:l].

,, abat hina [niba:t].

aiwa futti ʃale:hum [futna].

,, ʃilti wɔjja:hum [ʃilna].

,, bitti hina:k [bitna].

Partic. Active.

adi:ni fa(:)jit.
ana ʃa(:)jil ʔaddi.ʔɔjjib aħu:ʃu w_{abi:ʃu}.,, niħu:ʃu wi_{nbi:ʃu}.
b_{aħuʃhum} wi b_{abiʃhum} kida!

,, ,, ,, ,,

bi_{nħuʃhum} wi bi_{nbiʃhum} kida.m_{axaffi} minnu wal_{asibu:ʃ}.ma_{nxaffi} minnu wala_{nsibu:ʃ}.
m_{axaffi} minha wal_{asibha:ʃ}.
ma_{nxaffi} minha wala_{nsibha:ʃ}.
xufti minha wala zurtaha:ʃ kida!,, ,, ,, ,,
xufna minha wala zurnaha:ʃ kida!
ana muʃ ʔaħjʃu.,, ,, ʔaħjʃa:h.
iħna muʃ ʔaħjʃi:nu.
ana muʃ ʔaħjʃiʃha.

,, ,, ʔaħjʃi(:)nba.

III.

ijʔak jifu:t! [tifu:t, jifu:tu].

,, jifi:l! [tifi:l jifi:lu].

,, jiba:t! [tiba:t jiba:tu].

maʃlu:m fat [fatit, fa:tu].

,, ʃa:l [ʃa:lit, ʃa:lu].

,, ba:t [bartit, ba:tu].

Partic. Passive.

(For pass. partic. see "Systematic Grammar".)

maʃlu:m jiħu:ʃu wi_{jbi:ʃu}.,, tiħu:ʃu wi_{tbi:ʃu}.
,, jiħu:ʃu:h wi_{jbiʃu:h}.maʃlu:m bi_{jħuʃhum} wi_{jbiʃhum}.,, bi_{tħuʃhum} wi_{tbiʃhum}.,, bi_{jħuʃu:h} wi_{jbiʃu:h}.ma jxaffi minnu wala_{jsibu:ʃ}.,, txaffi minnu wala_{tsibu:ʃ}.
,, jxaʔu:ʃ minnu wala_{jsibuh:ʃ}.ma jxaffi minha wala_{jsibha:ʃ}.
,, jxaʔu:ʃ minha wala_{jsibuha:ʃ}.maʃlum xaf minha wala zarha:ʃ!
,, xa:fit ,, ,, zaritha:ʃ!

,, xa:fu ,, ,, zaruha:ʃ!

CHAPTER XXVIII

[Grammatical Scheme:—"Weak" Verbs, with third radical w or j.]

A story.

Once upon a time the mice summoned each other and said, "Come, let us think out some device against the cat when he comes our way". "Oh, my goodness", said their chief, "that cat is like the black deil. Why shouldn't we all catch him and put a little bell about his neck without his perceiving, so that we may then hear him when he comes or goes." "Your idea is admirable", said they, "to the last degree: and who should tie him up except *you*, our chief?" "My goodness", said he, "have I forgotten what he did¹ to me when I ran away from him that day and he pursued me right up to the hole? My duty is simply to direct you, and then you must begin to act." "And which of *us*", said they, "forgets his deeds with all of us, when he—" And that moment along came the cat, and they all fled in a panic, and said, "The opinion of every weakling like us is useless".

¹ *Lit.* "What he did it," see Chapter xxxvii, c.

28. fəsl nimrit tamanja w ʃifri:n.

afʃa:l muʃtalla,—illi l la:m bitaʃithum waw walla je:.

hika:ja.

fi jo:m min do:l il firɔ:n nadahu l baʃɔʔuhum wi ʔa:lu “joʔtɔ nfakkar fi hi:la lil ʔuttɪ lamma ji:gi. ʔam ʔa:l il kibi:r bitaʃhum “ja sala:m! il ʔuttɪ da zaji il ʃafrit l iswid! jigro ʔe:h iza kunna nim/siku kul'lina wi nħuttɪ f roʔabtu gingil (jaʃni garɔs sugɔjjar) min ge:r ma jidɔ, ʃalafan nibʔa nis'maʃu lamma jimʃi walla jigri?” ʔa:mu ʔa:lu: lu “fikroɔ gami:l li ʔaxir darɔga! wi mi:n jur/butu ʔilla nta ja 'rojjis?” ʔam ʔal “ja sala:m garɔ ʔe:h?! hu:w ana nsi:t illi ʃamalu fiija lamma grit minnu di:k in naha:r wi 'giri warɔ:ja l haddiʃ ʃaʔʔʔ ana ʃalajja bass aʔu:l lukum, w intu tib'tidu tiʃmilu”. ʔa:mu ʔa:lu: lu “wi mi:n minna b jinsa ʃamalu fi:na kullina ʔe:, wi hu:wa . . .” wi fil laħzɔ di gih il ʔuttɪ! ʔa:mu girju kul'luhum xajfi:n, wi ʔa:lu “aho kulli wa:ħid ɔʔʃi:f zajʔina roʔju ma jibʔa luʃ fajda”.

For Memory-work.

“mi:n jurbut il gingil fi roʔabt il ʔuttɪ?” ahe n nuʔtɔ he:!
ʃalafan il kala:m sahl wis suʃu:ba tamalli fil ʃamal.

[Indef. in a, Past in a.]
„ in i, „ in i.]
„ in a, „ in i.]
„ in i, „ in a.]

Aor.

Past.

Imper.

Partic.

I.

- (a) ?ijjak ji?ro_l kita:b !
 (b) ?ijjak jirsi ?ala t?ri:ʔa !
 (c) ?ijjak jifd? ʔawam !
 (d) ?ijjak jibni be:tu_s sa'na: di.

1. bi tigri wi_b tinsa kullī ha:ga.
 „ tigri wi_b tinsi „ „
 „ tigrū wi_b tinsu „ „
 2. (a) giri:t wi_nsi:t kaman marra ?
 giri:ti wi_nsi:ti „ „ ?
 giri:tu wi_nsi:tu „ „ ?
 2. (b) bare:t il ʔalam wi_rome:tu le:h ?
 bare:ti l „ „ rome(:)ti:h le:h ?
 bare:tu l „ „ rome(:)tu:h le:h ?
 3. (a) /irmi mandi:lak, ir'mi:h !
 /irmu mandilkum, ir'mu:h.
 (b) /i?ro_kta:bak i?ro:h.
 /i?ri_kta:bik i?ri:h.
 /i?ru_l kita:b i?ru:h.

4. Partic. Active.

{ inta nāsi ʔali le:h ?
 inti nasja „ „
 intu nasji:n ʔali le:h ?

The same with . . . f?tma . . . l_iwla:d.

5. giri:t wi la'ʔe:tu ? [la'ʔetha].
 giri:ti wi la'ʔe:ti:h ? [la'ʔeti:ha].
 giri:tu wi la'ʔe:tu:h ? [la'ʔetu:ha].
 6. ma_g'ritʃi wala la'ʔetʃ { abu:k ?
 ma_gri'ti:ʃ wala la'ʔeti:ʃ { ummak
 ma_gri'tu:ʃ wala la'ʔetu:ʃ { abu:ki ?
 { ummik
 { abu:ku ?
 { um'muku

- (a) I do hope he'll read the book !—Why, he has already read the book !
 (b) I do wish he'd settle on a method !—Why, he has long settled on one !
 (c) I hope he'll be disengaged soon !—Why, he has been so since yesterday !
 (d) I hope he'll build his house this year !—Why, he built it last year !
 1. You run away and forget everything.—I confess I do, etc.
 2 (a). Did you run away and forget again ?

Verb-Drill.

3rd Rad. weak.

II.

da 'ʔarɒ l kita:b ʔablɪ dɪlɔpʔt!
 ma 'risi ʔala tɔri:ʔa min zama:n!
 ma fidɪ min imba:rih!
 da bana ʔamnawwil!
 ai naʔam, ana b_agri wi b_ansa.
 " " ilina b nigri wi b ninsa.
 aiwa, giri:t wi _nsi:t.
 " " giri:na wi _nsi:na.
 baretu_l ʔalam wi rometu kida!
 barena_l ʔalam wi rɔme(:)na:h
 kida!
 la m_ar'mihʃ!
 " ma nirmihʃ!
 " m_aʔrɔhʃ!
 " m_aʔrɔhʃ!
 " ma niʔrɔhʃ!

do. with Pronouns.

ana muʃ na'si:h.
 ana muʃ nas'ja:h.
 ilina muʃ nasji:nu.
 na'si:ha, nasihum.
 nas'ja:ha, nas'jahum.
 nas'jinha, nasjinhum.
 aiwa, giri:t wi laʔetu.
 " " giri:na wi laʔe'na:h.
 la ma_gritʃ wala { laʔe'tu:ʃ.
 { laʔetha:ʃ.
 la ma_gri'na:ʃ wala { laʔe'nahʃ.
 { laʔena'ha:ʃ.

III.

sɔhi:h bi jigri wi b jinsa.
 " " tigri " tinsa.
 " " jigru " jinsu.
 maʔlehʃ! 'giri wi 'nisi!
 " girjit wi nisjit!
 " girju wi nisju!
 'barɒ_l ʔalam wi rɔ'ma:h izza:j!
 'barɒt il " wi rɔmatu "
 'baru_l " wi rɔmuh "
 bi t tɔbʃi ma jirmihʃ.
 " " ma jirmuhʃ.
 ma jiʔrɔhʃi le:h?
 " tiʔrɔhʃi le:h?
 " jiʔruhʃi le:h?

Part. Pass.

{ sɔhi:h ʔali muʃ mansi.
 { sɔhi:h { fɔtma miʃ mansijja.
 { l_iwla:d muʃ mansijji:n.
 maʔlu:m giri wi laʔa:h [laʔa:ha].
 " girjit wi laʔatu [laʔatha].
 " girju wi laʔu:h [laʔu:ha].
 sɔhi:h ma_gri:ʃ wala { laʔahʃ.
 { laʔaha:ʃ.
 " ma girjitʃ " { laʔatu:ʃ.
 { laʔatha:ʃ.
 " ma_gru:ʃ " { laʔuhʃ.
 { laʔuha:ʃ.

- 2 (b). Why did you sharpen the pencil, and then throw it away?
- 3 (a). Throw away your handkerchief, throw it away!
- 3 (b). Read your book, read it!
4. Why are you forgetting Ali?—I am not. . .—True, he is not forgotten.
5. Did you run and find him (her)?
6. Didn't you run and find your father?

For Systematic Grammar.

(1) Notice the four possible vowel combinations as between Past and Indefinite, viz. :

a—a,	ʔarɒ	jiʔrɒ
i—i,	risi	jirsi
a—i,	bana	jibni
i—a,	fiḏi	jifḏɒ

No rule can be given ; each verb must be noted as it occurs.

(2) Notice carefully the way the Past in *i* differ from those in *a* ; namely

- (1) their third person feminine and plural ;
- (2) the liability of their first vowel to be elided.

(3) Notice the reduction of length wherever two consonants succeed a naturally long vowel.

The verb "to give" idda.

As this is the commonest of the verbs that take two objects, we may take it here, as it conjugates like a verb with third rad. weak in its Indefinite tense, and like a verb with two rads. the same in its Past.¹

In the grouping of the pronouns (positive and negative) the verb behaves exactly like those already studied in Chapter xix.

It would be tedious to exhaust the possible combinations of pronouns in this verb. The following specimens show sufficiently the grouping and accentuation of the pronouns, accusative and dative :

1. *Simple form* (past). 'idda(:), 'iddat ; id'de:t ; etc., etc. (aorist).
'addi(:), 'jiddi, 'jiddu, etc. (imperat.). 'iddi(:), 'iddu (partic.).
'middi(:), mid'dijja, middi'ji:n (no Inf.).
2. *With nouns as objects.* 'idda l kita:b li l walad.
3. *With direct pronominal object.* id'da(:)h li l walad.
4. *With indirect pronominal object.* id'da: lu l kitab.
5. *With both objects pronominal.* iddat/ha: li, ma ddatha 'li:f.

¹ Compare jigrī } and { (ʔ)idde:t
jiddi } { rɒdde:t

The anomalies are explained by the fact that the verb has been worn down from ʔadda, jiʔaddi, the conjugation of which would be exactly as the verb illustrated on pp. 150-1, no. 16.

6. *Shifting of accent.* Compare the following—

id'dat; id'datha; iddat'ha: li; ma ddatha 'li:f.

id'det; id'de(:)tha; idde(:)t'ha: li; ma ddetha 'li:f.

7. (a) *Third masculine pronoun (direct).*

id'dah li; ma ddah'li:f; id'duh li; ma dduh 'li:f.

idde'tuh li (you (p.) gave it me); ma d'de:tuh 'li:f.¹

idde'tu: li (you (s.) gave it me); ma dde:tu li:f.

(b) *Third feminine pronoun (direct).*

iddaha: li, ma ddaha 'li:f; iddet'ha: li, ma dde:tha 'li:f.

8. *Treatment of indirect pronoun when dissyllabic,*

i. e. laha, lina, liki, lukum, luhum.

(a) *The first vowel gets eliminated after a vowel: e. g.*

iddat'ha lkum, ma ddatha l'ki:f;

idde'tu lkum (I gave it to them); ma d'de:tu l'humf.

With lina the n gets assimilated: e. g. iddat'ha nna,

id'du nna l kita:b, for lna.

(b) *But after a consonant no elimination takes place: e. g. id-*

det'hum luhum, ma ddet'hum lu'humf.¹

¹ Where more than one accent appears to fall on a single word-group, it will be found that the last is the strongest, and the rest secondary.

The book . . . The napkin . . .

1. Did I give it you (her), or not?—No, you didn't give it me (her).
2. Did he give it you, or not?—No, he didn't give it me.
3. Did she give it her, or not?—No, she didn't give it her.
4. Did we give it you, or not?—No, you didn't give it me.
5. Did they give it him, or not?—No, they didn't give it him.
6. Did they give it them, or not?—No, they didn't give it them.
7. Did you (*f.*) give it us, or not?—No, I didn't give it you.
8. (a) Give it to me, Ali.—Why, I *am* giving it you (*m. f.*).
 (b) Give it to me, Fatima.—Why, I *am* giving it you.
 (c) Give it to me, children.—Why, we *are* giving it you (*m. f.*).
9. Will you give it us, or no?—No, I won't give it you.
10. Will you give them to him (her)?—No, I won't give them him (her).

il kita:b . . . il fu:tu.

1. idde'tu: lak
iddet'ha: lak
idde'tu_lha
iddet'ha_lha } walla la?—la:, { ma_d'de'tu 'li:f.
ma_d'detha li:f.
ma_dde'tu_l'ha:f.
ma_d'detha_l'ha:f.
2. id'dah lak
idda'ha: lak } „ „ ?—la:, { ma_ddah 'li:f.
ma_ddaha 'li:f.
3. idda'tu_lha
iddat'ha_lha } „ „ ?—la:, { 'ma_ddatu_l'ha:f.
ma_d'datha_l'ha:f.
4. idde'nah lak
idde'na'ha: lak } „ „ ?—la:, { ma_dde'tuh li:f.
ma_d'de'tuha 'li:f.
5. id'duh lu
iddu'ha: lu } „ „ ?—la:, { ma dduh lu:f.
'ma dduha 'lu:f.
6. id'duh luhum
iddu'ha_lhum } „ „ ?—la:, { ma d'duh lu'humf.
ma dduha_lhumf.
7. idde'tih lina
id'detiha_nna
iddethum lina } „ „ ?—la:, { ma dde'tu_lku:f.
ma ddetha_lku:f.
ma ddethum lukumf.
8. (a) { id'dih li, ja ʕali!—ma ana mid'dih lak.
iddi'ha: li „ „ — „ middi'ha lak (middiha_lki).
(b) { iddi'ha li ja fu:tu!—ma ana 'middi'jah lak. [ha_lki].
iddi'ha: li „ „ — „ mid'dijja'ha: lak (middijja-
(c) { idduh li ja wla:d!—ma tina middij'ji:nu lak. [ha_lki].
idduha:li „ „ — „ middijjin'ha: lak (middijjin-
9. tiddih lina
tiddi'ha_nna } walla la?—la:, m ad'dih luku:f.
10. tiddu'hum lu
tiddu'hum laha } „ „ la:, { ma niddihum 'lu:f.
ma 'niddihum la'ha:f.

CHAPTER XXIX

RELATIONS *and* IN-LAWS.*Introductory story.*

There was an old city in Arabia, in which were ancient families, all of whom were proud of their ancestry. One day a king came up against that city and besieged it with an army. And when all those notables were unable to keep that king off and save the city from him, a certain poor man rose from the midst of the city and by his ability drove the enemy off and saved his country. After this the whole people rose up and said, "The best thing we can do is to make this brave man king over us". But the notables of the town refused, and got angry, and said, "That's a fellow without origin or ancestry; how should one of his sort be king over us with our noble families?" But one of them who was wiser than the others said to them, "Not so. - Man is man because of his character (attributes) and his knowledge, not because of his parents. I tell you, there is no one more worthy than he to be king over us."

29. fəsl nimrit tisʔa w ʔifri:n.

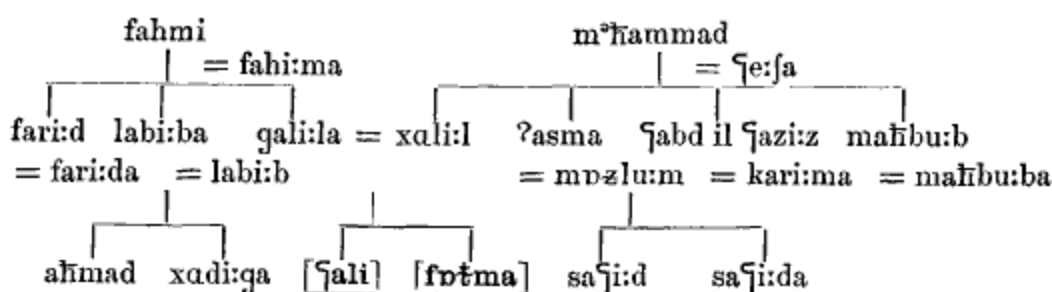
ʔarəb:jib wi nasa:jib.

hika:ja tamhidijja.

kan fih madi:na ʔadi:ma fi bla:d il ʔarəb, fi:ha ʔela:t kubə:r, kulluhum miftixri:n bi ha'sabhum wi na'sabhum. wif jo'm mil ʔajja:m ʔa'm ʔal madi:na di malik wi hə'sirha¹ b ge:f. wi lamma kull il ʔaʔja'n do:l ma ʔidru:f jim'naʔu l malik da wi jxəttəsu l madi:na minnu, ʔam wa:hid faʔi:r min wust il balad, wi b ʔatərtu 'manaʔ il ʔadu ʔanhum wi xəttəsu il wəttən. wi baʔde'n ʔam ʔumu:m if ʔaʔb wi ʔa:lu, "il ʔaħsan ni'mallik ir rə:gil if ʔu'ga:ʔ da ʔale:na". la:kin aʔja:n il balad ma riđju:f wi ziʔlu wi ʔa:lu, "da wa:hid ma lu:f ʔəslⁱ wala fəsl, wala ha:sab wala nasab, w izzaj jikun wa:hid mi:f ʔaklⁱ da malik ʔale:na ħn vəħa:b il ʔela:t il kubə:r?" ʔam wa:hid minhum ʔa:ʔil ʔan ʔerhu ʔal luhum "mu:f kida! il ʔinsa'n bi sfa:tu wi ʔilmu, mu:f b abu'h w ummu! w an a'ʔul lukum, ma fi:f wa:hid a'ħaʔʔi minnu jiku'n ʔale:na malik".

¹ From ha:sir jiħa:sir, see Chapter xxxiv.

THE GENEALOGY OF ALI AND FATIMA.



1. m^hammad hina [ʼabu xali:l wi ʔasma wi ʃabd il ʃazi:z. hu:w aʼbu:h... abu:ha... abu:hum. wi xali:l jiʔu:l li m^hammad “j_abu:ja!”
2. ʃe:ʃa hi:ja [ummi] xali:l wi (a)xwa:tu. hi:ja mmu... mmaha... mmuhum. wi xali:l jiʔu:l laha “ja_ammi!” awlaʔ xali:l ismu-hum ʃali wi foṭma.
- 3, 4. ʃali [ʔax] li foṭma. hu:wa [ʼaxu] foṭma, aʼxu:ha. hi:ja tʔu:l “j_aaxu:ja!” wi hu:wa jiʔu:l l_axutu “ja_axti!”
5. m^hammad { { [gidⁱdi] } } ʃali wi foṭma. hu:wa { si(:)d }
{ gidⁱdu... giddaha... gidⁱduhum } ʃali
{ si:du sidha sidhum }
jiʔu:l lu “ja { gidⁱdi!”
{ si:di!”
6. ʃe:ʃa { [gidⁱda] } li ʃali wi foṭma. hi:ja { [sitt] }
{ gidⁱditu... gidditha }
{ sittu... sitⁱtaha }
7. ʃali [ʔibn ibnⁱ] m^hammad, w [ibnⁱ bintiⁱ] fahmi. hu:wa bn_aibnu(bintu). wi m^hammad jiʔul lu “ja_abn_aibni!” wi fahmi, “ja bnⁱ binti!”
8. foṭma [bint ibnⁱ] m^hammad, wi [bintiⁱ bintiⁱ] fahmi. hi:ja bint_aibnu(bintu). wi m^hammad jiʔul laha “ja bint_aibni!” wi fahmi, “ja bintiⁱ binti!”
9. ʃabd il ʃazi:z [ʃamm] li ʃali wi foṭma. ʃali jiʔul lu “ja ʃammi!”
10. ʔasma [ʃamma] li ʃali wi foṭma; hi:ja ʃamⁱmitu, ʃamⁱmitha.
11. fari:d [xa:l] li ʃali wi foṭma. hu:wa xa:lu, xalha.

12. AUNT (*maternal*) 12. labi:ba [xɑ:lɑ] li ʕali wi fɒtma. hi:ja xaltu, xɑ'litha. ʕali jiʔul laha "ja xalti!"
13. NEPHEW } 13. ʕali [ʔibn ɑx] li ʕabd il ʕaziz, wi fɒtma bint
NIECE }
14. COUSINS 14. saʕi:d wi saʕi:da [wila:d ʕammit] ʕali wi fɒtma. humma wila:d ʕam'mitu . . . ʕammitha. wi ʕali wi fɒtma [wila:d xɑ:lɪt] aħmad wi xadi:qa.
ʕali jiʔul li saʕi:d "ja [bnɪ ʕammiti]!" wi li saʕi:da "ja [bintɪ ʕammiti]!"
saʕi:d jiʔul li ʕali "ja [bnɪ xɑ:lɪ]!" wi li fɒtma "ja [bintɪ xɑ:lɪ]!"
ʕali jiʔul l aħmad "ja [bnɪ xalti]!" wi li xadi:qa "ja [bintɪ xalti]!"
(Plurals) (1) [abbaha:t], (2) [ummaha:t], (3) [ɑxwa:t], (4) [axawa:t], (5) [aɡda:d], (9) [aʕma:m], (10) [ʕamma:t], (11) [ɑxwa:l], (12) [xala:t].

II. [in nasa:jib] (*The relations by marriage*).

1. SON- and D.-IN-LAW 1. mʕammad ʕan gali:la, "hi:ja [mrɒ:t ibni]"; wi ʕan mɒzlu:m "hu:wa [goz binti ʔ]."
2. FATHER-IN-LAW 2. mʕammad [ħama] li gali:la; hu:wa ħama:ha. wi fahmi ħama xali:l.
3. MOTHER-IN-LAW 3. ʕe:ʕa [ħama:t] li gali:la; hi:ja ħama:tha. wi fahima ħama:t xali:l.
4. FATHER- and MOTHER-IN-LAW (alternative) 4. xali:l jiʔul li fahmi "j [abu mrɒ:ti]!" wi mɒzlu:m jiʔul li ʕe:ʕa "[ja mm imrɒ:ti]!"
5. HUSBAND'S BROTHER 5. maħbu:b jibʔa [silf] li gali:la; hu:wa sil'faha wi hi:ja tʔul lu "ja silfi!"²
6. WIFE OF DO. 6. gali:la tibʔa [silfa] li maħbu:ba (wi kida maħbu:ba li gali:la). di silfit di, wil waħda tʔul lit tanja "ja sil'fiti!"
7. SISTER'S HUSBAND 7. xali:l ʕan mɒzlu:m, "hu:wa [goz uxti ʔ]."
8. BROTHER'S WIFE 8. xali:l ʕan kari:ma, "hi:ja [mrɒ:t axu:ja] (or [zo:ɡit axu:ja])."
9. WIFE'S SISTER'S HUSBAND 9. maħbu:b wi mɒzlu:m jibʔu kulli waħid min-hum [ʕadi:l] lit ta:ni, wi jiʔul li t ta:ni "ja ʕadi:li."
10. UNCLE BY MARRIAGE 10. ʕali jiʔul li mɒzlu:m "ja goz ʕammiti," wi labi:b "ja goz xalti."
11. AUNT BY MARRIAGE 11. ʕali jiʔul li kari:ma "ja mrɒ:t ʕammi," wi fari:da "ja mrɒ:t xali."

¹ Or *sihri*. *sihr* (p. *ɒshar*) is also used for sister's-husband.² But "(my) wife's brother" is only *axu mrɒ:ti*. Similarly "my spouse's sister" is *uxtɪ mrɒ:ti* (or *go:zi*).³ Or *sihri*. But only a *brother* uses this appellation; not a *sister* for her sister's husband.

INTRODUCTION TO CHAPTERS XXX TO XXXV.

The "Increased Forms of the Verb".

The increasing of the trilateral verb (both "strong" and "weak") by various consonants and vowels gives rise to a number of delicate significations which are a great feature of the Arabic language. The following chapters should be therefore very carefully studied, both for the significance and for the conjugation of these verb-forms.

The order in which they have been arranged by Arabic grammarians is an order which has nothing to commend it for expository purposes. We shall therefore ignore it, and instead of labelling these forms by numbers, we shall label them by the several increased forms of the verb *katab*, taking these in the following order (the first one, *inkatab* or *itkatab*, has already occurred, see Chapter XXIII) :—

<i>Designation.</i>		<i>Description.</i>
Chapter XXIII.	<i>inkatab</i> } <i>itkatab</i> }	in- or it- prefixed to trilateral.
XXX.	<i>kattib</i>	Middle radical doubled.
XXXI.	<i>itkattib</i>	Same with it- prefixed.
XXXII.	<i>iktatab</i>	t interposed after 1st radical, and i prefixed.
XXXIII.	<i>?aktab</i>	?a- prefixed, first vowel disappearing.
XXXIV.	<i>ka:tib</i>	First vowel lengthened, second i.
	<i>itka:tib</i>	Same, with it- prefixed.
XXXV.	<i>is'taktib</i>	ist- prefixed, first vowel disappearing.

CHAPTER XXX

[*Grammatical Scheme:—Verbs formed as kattib: with the QUADRILITERAL VERB*].

Two Anecdotes.

1. A certain hasheesh-smoker was once beating his ass too much, and an Englishman saw him. The latter came up to him and said, "Why are you hitting that donkey like that? Isn't it a sin of you?" "What's that to you?" said the donkey-driver. The gentleman made a big thing of the affair, and said to the policeman on point duty, "Take this man off to the police-station, officer". When they got there the gentleman spoke to the officer of police in English, that the donkey-man was using cruelty with the animal. So the police-officer said to the donkey-man, "Do you overload your donkey and beat him into the bargain? We must make you pay a contravention and punish¹ you, so that you may consider it a sin another time to do that". When the man paid the contravention he looked at his ass and spoke to him and said, "Well! I didn't know that you had relatives here to love you and defend you. Go on! say, 'Thank you very much, my brothers'!"

2. Two countrymen came up to Cairo freshly from the country. When they were walking in the street they saw the minaret of a mosque—a very high one. Thereupon one of them stopped the other and said, "Aw! look at the Tower of Babel, *how* high it is!" But his mate said, "Get away! You're an idiot. I'll make you understand. That's a well which they've turned upside-down so as to dry it in the air". At which the other said, "Lawks-a-mercy, my brother!"

¹ Exactly the old "manner you": ?adab manners, ?adi:b well-mannered.

30. fəsl nimrit talat:n.

afʃa:l si:git "kattib."

fukahte:n itne:n.

1. wa:hid haʃa:f ka'n bi jiðrəb huma:ru marra zija:da ʃan il luzu:m, wi ʃa:fu wa:hid ingili:zi. ʔam ʔarəb minnu wi ʔal lu "inta b tiðrəb il huma:r da kida le'h? muʃ ha:ru:m ʃale:k?" ʔa:m il ha:ma:r ʔa:l "w inta 'ma: lak?" ʔa:m il xəwa:ga kabbar il mas'ala wi ʔal li ʃawi:f in nuʔəv "waddi da l kara:ko:n, ja ʃawi:f." wi lamma wislu hna:k il xəwa:ga kallim il m'ʃa:win bil ingili:zi, inn il ha:ma:r ka'n bi jis'taʃmil il ʔasa:wa maʃa l hiwa:n. ʔa:m il m'ʃa:win ʔa:l lil ha:ma:r "inta bi tʃajjil il huma:r bita:ʃak kitir wi kaman tiðrəbu! la:zim nidaffaʃak m'xalfa wi n'ad'dibak ʃalafan tiha:rom tiʃmil kida ta:ni marra." wi lamma r rə:gil dafaʃ il m'xalfa bəss li hma:ru wi ka'limu wi ʔa:l "d ana ma kuttif ʃa:rif inni lik ʔarə:jib hina, jihibbu:k wi jha:mu ʃannak. ma t'ʔul luhum, 'kattar xerkum kitir ja xwa:ti'!"

2. itne:n fallahi:n gum məsrⁱ mil ʔarja:f gidi:d. wi lamma ka:nu maʃji:n fis sikka ʃa:fu madnit ga:miʃ ʃalja ʔawi. ʔam wa:hid waʔʔaf it ta:ni wi ʔa:l "ʃu:f burgi ba:bil ʃa:li ʔadd eh! ʔam zimi:lu ʔal lu "la: inta ʃabi:t, an afah'himak: di bir ʔalabu:ha ʃalafan jinaʃifu:ha fil hawa!" ʔam ʔa:l it ta:ni "ja sala:m j axu:j!!"

For Memory-work.

The second anecdote.

Form kattib.

For Conversational

Past Tense.

1. Have you cleaned and arranged the office (room)?

noḏḏ'ḏoft il maktab wi
rot'tibtu?
noḏḏ'ḏofti l ʔo:ḏv wi
rottib'ti:ha?
noḏḏ'ḏoftu „ wi
rottibtu:ha?

Indefinite.

2. When will you clean and arrange the tank (pot)?

tinoḏḏ'ḏof il ḥo:ḏ wi
ts'ob'binu emta?
tinoḏḏ'ḏofi l ḥalla wi
ts'obbinha „
tinoḏḏ'ḏofu l ḥo:ḏ wi
ts'obbinu:h „

Imperat.
Act. Par.
Infinit.

3. Clean and arrange the tank!—Have been doing so for ever so long.—Let the cleaning and arranging be perfect.

noḏḏ'ḏof il ḥo:ḏ wi rot'tibu!
noḏḏ'ḏofi l ḥalla wi rotti'bi:ha!
noḏḏ'ḏofu l ḥalla wi
rottib'u:ha!

The quadriliteral verbs

Past.

- 1a. Why have you muddled and disordered the things?

laxbott il ḥagat wi
karkib'taha le:h? etc.

Indef.

- 2a.

bi t'laxbot wi bi
t'karkib le:h? etc.

except in

Inf.

- 3a. No muddling and disordering!—Yes, the muddling and disordering of things is a shame.—Certainly; your muddling of those things and your disordering (of) them is a great shame.

balaf il lax'bott wi l
kar'kaba di, muḥ ḡe:b?

4. What! have you not saddled the horse and taken it away.

deh da! ma laggimtis il
ḥusv:n (faros)
wala tollaḡtu:f (tollaḡtaha:f)?
etc.

5. Why are you taking the furniture(baggage) away?

bi t'tollaḡ il ḡaffi le:h?

6. Why are you taking the things downstairs?

bi tnazzil il ḥagat le:h? etc.

7. Don't take him (her) out.

ma t'tollaḡu:f!

8. „ „ „ „ down.

ma tnazzilha:f! etc.

9. Why are you exaggerating the matter?

bi tkabbar il mas'ala le:h?
etc.

10. Why are you demeaning (belittling) me: it's too bad!—Yes, I am demeaning you!—Your demeaning (of) her is a great shame.

inti m'sogḡḡr:n le:h?
ḡe:b ḡale:ki!

Verb-Drill.

aiwa nnd'd'ofu wi rattibtu.

,, nnd'd'of'taha wi rattib'taha.

,, nnd'd'of'na:ha wi rattib'na:ha.

annd'd'ofu w arot'tibu bukra.

annd'd'ofha w arot'tibha ,,

ninnd'd'ofu wi nrrot'tibu ,,

m'nd'd'ofu wi mrrot'tibu min badri!

m'nd'd'a'fa:ha wi mrrotti'ba:ha ,,

m'nd'd'ofinha wi mrrotti'binha ,,

follow this measure precisely, e. g.

laxbottuhum wi karkib'tuhum kida! etc.

b a'laxbot wi b a'karkib kida! etc.

their infinitives, e. g.

ai na'am lax'botit il haqa:t wi karka'bithum ʒe:b.

} la, ma laggimtu:f wala tɔllaʒtu:f.
 } ,, ma laggimtaha:f wala tɔllaʒtaha:f. etc.

ana b a'tɔl'laʒu wi s sala:m!

ana b a'tɔllaʒha ,, ,, etc.

ana m a'tɔllaʒu:f le:h?

ana m anazzilha:f ,, etc.

ana ma b akabbarha:f le:h? etc.

aina'am ana m sɔgɔrɔ:ki!

maʒlu:m nnd'd'ofu wi rot'tibu.

,, nnd'd'of'fitha wi rotti'bitha.

,, nnd'd'of'fu:ha wi rottibu:ha.

a'isan jinnd'd'ofu wi jrot'tibu

,, tinnd'd'ofha wi trot'tibha ,,

,, jinnd'd'ofu:h wi trotti'bu:h,

} xalli t tɔnɔ:f mat'ʒu:n,
 } wi t tarti:b zazju.

sɔhi:h lax'botum wi kar'kibhum,

sɔhi:h bi j'laxbot wi bi j'karkib,

etc. etc.

maʒlu:m lax'bottak fi l haqa:t dɔ:l
 wi kar'kabtak fi:ha ʒe:b!

} ma laggimu:f wala tɔllaʒu:f izza:j?
 } ,, laggimha:f wala tɔllaʒha:f izza:j? etc.

maʒlu:m bi j'tɔllaʒu.

,, bi j'tɔllaʒha, etc.

aiwa, ma j'tɔllaʒu:f le:h?

,, ma jnazzilha:f le:h? etc.

sɔhi:h ma jkabbarha:f, etc.

tɔsgɔrik fi:ha ʒe:b kibi:r

Like bana jibni.	11. Who (has been) dirtying the new carpet?	mi:n m ⁿ naggis is sagga:da_l gidi:da?
	12. Who considers the dog unclean?—The Moham-madans do.—Their con-sidering it unclean is with them a religious prescription.	mi:n m ⁿ naggis il kalb?
	13. Are you going south or north to-morrow?	intu_m?abbili:n walla mbahhari:n bukra? (Weak verbs of this form.—
	14. Have you smoothed his trouble or just left it?	sawwet mas [?] altu walla xalle(:)tha? sawweti mas [?] altu walla xalleti:ha. sawwetu mas [?] altu walla xalletu:ha.
	15. Did you bring the child up or just leave him?	robbet il walad walla xalle:tu. robbeti l „ „ xalleti:h. robbetu l „ „ xalletu:h.
	16. Do settle the trouble, don't just leave it.—I just am settling, etc.	sawwi l ?o ⁿ di:ja wala txalliha:f!
	17. To settle a thing is good.—Yes to settle any thing is good.—Then for you to settle this matter is your duty.	it taswijja bi_tf:d.

For Systematic Grammar.

(1) The significations of this very common and very useful form should be carefully studied:—

wi?i? “to fall,” wa?a? “to fell.”—Making an intransitive verb transitive.

niⁿdi:f “clean,” noⁿdi:f “make clean.”—Making a transitive verb from an adjective.

liga:m “bridle,” laggim “to bridle.”—Making a transitive verb from a substantive.

?ibli “south,” ?abbil “go south.”—Making verb of action from an adjective.

sogir “small,” soggor “to make out small,” “to demean.”—Making out (considering) somebody something.

kibi:r “big,” kabbar “to make out big,” “exaggerate.”—Making out, but wrongfully.

N.B.—naggis (from nigis “unclean”) well illustrates the difference between “making actually so” (No. 11) and “making out so” (No. 12).

ʕali_mnaggisha.

il muslimi:n bi jnaggis:h.

ihna_mʔabbili:n.

Weak in 3rd radical :—)

saw'wetha wala xalletha:f.

„ „

sawwena:ha wala xalle'naha:f.

rbbetu wala xalletu:f.

„ „
rbbena:h wala xallenah:f.

barʕu b_asawwi:ha wal_axalliha:f.

maʕlu:m taswijjit kullⁱ ha:ga bi_{tfi:d.} }
or kullⁱ ha:ga taswi(:)'jitha bi_{tfi:d.} }

tangi:su fi:ha ʕe:b.

tangi'shum fi:h forʕi fid di:n
ʕanduhum.

ʔamma_hna_mbaħħari:n.

sawwa:ha wala xallaha:f.

sawwatha wala xallatha:f.

sawwu:ha wala xalluha:f.

rbbah wala xallah:f.

rbb'batu wala xallatu:f.

rbbu:h wala xalluh:f.

maʕlu:m jsawwi:ha wala jxalliha:f.

ʕala kida tas'wijjitak fi l ʔamri da
wa:qib ʕale:k.

(2) Notice that throughout this form, when the second vowel has on *either side of it* one of the consonants which modify **a** to **ā** or **ʔ**,¹ then that vowel is **fatħa**. Otherwise it is **i** (**kasra**). And whichever of the two the vowel is, *it persists throughout all the tenses*. This is a very important rule: *e.g.* **naʕḍḍaf**, **naʕḍḍaf**, **ħarraf**, **ʔaʕraf**, but **rpttib**. The first vowel is **fatħa** invariably.

(3) Notice that the quadriliteral is constructed exactly in the same measure, two different consonants merely replacing the doubled one: *cp.* **laxbḍḍ**—**naʕḍḍaf**, **karkib**—**laggim**. And rule (1) holds good for all quadriliterals also.

(4) Only in the infinitive is there divergence, *e.g.* **laxbḍḍ**—**tḥndi:f**. This last Infinitive (measure **takti:b**) should be noted with special care, as it is one of the commonest in the language, *e.g.* **tarti:b**, **tadbi:r**, **taʔxi:r**, *etc., etc.*

(5) In the weak verbs of this form, only those weak in 1st radical call for any remark. They are **a—i** verbs, combining the features of **bana jibni** with those of this form. Their infinitives invariably take the feminine termination. (Contrast **tḥndi:f**—**taswijja**.)

¹ To these **ʔ** must be added.

CHAPTER XXXI

[Grammatical Scheme:—Verbs formed as *itkattib*.]

A Conversation and Two Proverbs.

- A. Say, why is X so stuck-up always, and walks with such a swagger as if the street belonged to his father? Is he educated any more than others, or rich, or what, that he should be worthy of all that pride?
- B. No, my dear man: neither this, that, nor the other. He has never been educated at all, moreover.
- A. God deliver us¹ (from him)! "Like fleas, naked and yet swaggering (*lit.* "a nakedness and a swaggering")."
- B. Exactly so; "the pride of poverty stirs² the gall".

¹ Lit. I call on God to deliver.

² Lit. "makes to bubble": *faʔʔa:ʕa* (p. *faʔaʔi:ʕ*) "a bubble."

31. fɒsɪ nimrit wa:ħid wi ʃifri:n.

afʃa:l si:ɡit "itkattib."

m^əħadsa wi masale:n itne:n.

A. ʃul li, fula'n da bi jɪtkabbar leh tamalli, wi ma:ʃi mitʃantɒz zɛjj illi s sikka b'taʃt abu:h? hu:wa mitʃallim aktar min ɡe:ru, walla ɡani walla ʔe:h, ħatta innu jista:ħil it takabbur da?

B. la: ja ħabi:bi; 'la: da wa'la: da wala: da! wi kaman ʃumru ma tʃallimʃ.

A. aʃu:zu billa:h! "zɛjj il barɒɡi:t,¹ ʃirj wi ʃan'tɒzɒ!"

B. sɒħi:ħ ja si:di, wi "kibr il faʔa:ra ʔjifʔaʃ il m^əra:ra."

For Memory-work.

hu:wa b jɪtkabbar leh tamalli, wi ma:ʃi mitʃantɒz zɛjj illi s sikka b'taʃt abu:h? maho ʃala rɒʔj il masal "zɛjj il barɒɡi:t, ʃirj wi ʃan'tɒzɒ." wi kaman "kibr il faʔa:ra ʔjifʔaʃ il m^əra:ra."

¹ Sing., bargu:ta, a flea

Form itkattib.

For Conversational

Past.	{	1. Do you want to learn or take a holiday?—I will learn, etc.	biddak titʃallim walla tit/fassah?
			biddik titʃal/limi walla titfas/sahi?
			biddukum titʃal/limu walla titfas/sahu?
Aorist.	{	2. Did you learn, or take a holiday?	itʃallimt ⁱ walla tfas/sah ^t ?
			itʃallimti walla tfassah ^{ti} ?
			itʃallimtu walla tfassah ^{tu} ?
Imperat. Partic. Infin.	{	3. Learn your lessons!—Why, I am learning them, hard.—The learning of lessons is useful.	itʃallim id duru:s!
			itʃallimi_d „
			itʃallimu_d „

Quadriliteral verbs of the corresponding

1a. Why did you get so muddled?	itlaxbott ⁱ leh (f. -i, p. -u).
2a. Why do you, etc.	bi titlaxbott leh „ „

except in the

3a. Don't get so muddled, Fatima.—In truth my getting muddled does no good.—Yes, her, etc.	balaf talaxbi:t ja fotma.
4. Figure the question to yourself properly!	issɔwwar (for itsɔwwar) is su?a:l (il as?ila) tɔijib! issɔwwari_s su?a:l (il as?ila) tɔijib! issɔwwaru_s su?a:l (il as?ila) tɔijib!
5. Do you figure the question to yourself properly?	issɔwwart is su?a:l (il as?ila) tɔijib? issɔwwarti s su?a:l (il as?ila) tɔijib? issɔwwartu s su?a:l (il as?ila) tɔijib?
6. Have you not yet learned it (them)?	lissa ma_tʃallim/tu:f (tʃallimtaha:f)? lissa ma_tʃallim/tihf (tʃallimtiha:f)? lissa ma_tʃallim/tuhf (tʃallimtuha:f)?
7. Why were you so stuck up?... Whoso gets stuck up gets set down.	itkabarti leh?
8. Have you progressed, or gone back?	itʃaddimt ⁱ walla tʃaxxert?

Weak Verbs of this form.—

(a) Past. (b) Aorist. (c) Partic. Infin.	{	9. Have you made search for the thief (investigated the matter)?	(a) itharret: ʃan il ʔarḥ:mi? (ʃan il ʔamrɪ da)
		Has Mahmud "	maḥmu:d itharḥ ʃannu?
		Has Zenab "	ze:nab itharḥ ʃannu?
		Have the police "	il buli:s itharḥ ʃannu?
		10. I hope this investigation will succeed.	ijʔjak it taḥarri(:) da jinfaʃ?

For Systematic Grammar.

General Note. The *t* which appears in this and three other forms (see pp. 160, 177, 180) has a *reflexive* force (Greek "Middle" Voice, French verbs in *se*).

(1) The significations of this form are :

(a) To do the action expressed in *kattib* *to oneself* or in *oneself*: e. g. *itʃallim* "to teach oneself (have oneself taught)," and so "learn": i. e. middle, or reflexive, of *kattib*. Apply this to *itfassaḥ*, *is-ṣpwwar*, *itʔaddim*, *itʔaxxpr*, *itlaxbḥt*, etc.

(b) And so, "to make oneself out . . ." e. g. *itkabbar* "to make oneself out great," "to be proud."

(c) And so "to pretend to be . . .," "to ape . . .," e. g. *iddarwif* "to pretend to be a dervish," *itfarnag* "to ape foreigners."

(d) Merely passive of *kattib*, e. g. *laggim* "to be bridled," *itlaggim* "to be bridled." (Very common in Egyptian Colloquial.)

Notice the assimilation of the *t* in *is-ṣpwwar*, *miggawwiz* and other consonants.

Weak in 3rd Radical¹: e. g.

(b) m _{ana} b _{athar} ro	(c) s _{ohi:h} hu:wa mitharri ʕannu.
ʕannu min badri.	
ma hu _b jithar _{ro} „ „	„ hi:ja _” mitharri _” „
ma hi:ja _b tithar _{ro} „ „	„ hi:ja mitharrijja „
ma humma _b jithar _{ru} „ „	„ humma mitharrijjin „

¹ Like ʔarp jiʔro. Notice Indefinite in a, partic. in i.

(2) “Sound” verb. Apart from the prefix it, the rules given on p. 151, Nos. 2 and 3, apply to this form, and its corresponding quadriliteral, absolutely.

(3) The Infinitive form taʕallum, ta~~s~~powwur, etc., is scarcely a *colloquial* form, the infinitive of kattib (takti:b) is usually borrowed and substituted for it.

(4) The only weak verb of this form calling for notice is the one exemplified in No. 9. But whereas the corresponding verb in kattib is an a—i verb (like bana jibni), in itkattib it is a—a (like ʔarp jiʔro). Contrast

sawwa, jisaww[i].

itsawwa, jitsaww[a]. But partic. mitsaww[i].

CHAPTER XXXII

[Grammatical Scheme:—Verbs formed as *iktatab*.]*Two Proverbs.*

A. I met with Fowzy Bey two or three days ago at a political meeting, and I noticed that he is spending his whole time at that subject, and is not working at ¹ anything at all. How on earth does he live then?

B. Why, he is relying on the money which his father left him. But that with time must come to an end inevitably, as the proverb hath it—

“O thou that thinkest (it) so *much*,
Time is *more*!”

A. True, entirely accurate, and moreover—

“Take from the hillock,
And it will disappear.”

¹ *Lit.* “busyng himself with, occupying himself with.”

32. fəsl nimrit itne:n wi talati:n.

afʃa:l si:qit "iktatab."

mʰadsa wi masale:n itne:n.

A. igtamaʃti wɔjja fawzi be: min jome:n talata f_igtima:ʃ
 sija:si, wi xattⁱ ba:li innu_b jisrif wɔʔtu kullu fil mawdu:ʃ da,
 wala_b jisti'gilʃi f ha:ga ʔabadan! umma:l jiʃi:f min_e:n?

B. mahu mit'tikil (mir'tikin, miʃtimid) ʃal ʔirʃe:n_illi
 fa't'hum l(u) a'bu:h. wala:kin do:l bi tu:l iz zama:n jin'tihu
 hatman, ʃala rɔʔj il masal

"ja mistaktar,¹
 iz zaman_aktar!"

A. sohi:h, fi 'gajit iz zɔbt,² wi kaman

"xud mit tall,
 jix'tall."

For Memory-work.

The second paragraph.

¹ For this form see ch. xxxvi.

² Compare mɔzburt, "accurate", "right!".

Forms inkatab (or itkatab) and iktatab.

For Conversational

[These two verb-forms can be studied together because of their

<i>Past.</i>	1. Were you pleased when you profited from him?	inbəsəttē lamma (i)ntafaʕti minnu? inbəsəttē lamma (i)ntafaʕti minnu? inbəsəttu lamma (i)ntafaʕtu minnu?
<i>Indef.</i>	2. Are you pleased when you profit from him?	bi tinʾbisit lamma tinʾtifʕi minnu? „ tinʾbisti „ tinʾtifʕi minnu? „ tinʾbistu „ tinʾtifʕu minnu?
<i>Part. Inf.</i>	3. How long have you been meeting with him?—Our meeting has been for the last two hours.	inta migʾtimiʕ wəjjah min emta?
	4. Do you hear the door? Did it open or shut?—Does it open and shut from the outside?—It only opens on the inside.—Make its opening on the outside as well.	sa:miʕ il ba:b? itfatah walla nʾafal? bi jitfitih walla b jītʾifil?
<i>Part. Pass. Inf.</i>	5. Don't you honour and regard that friend of ours?—Certainly, he is greatly honoured and regarded in my sight. (N.B. <i>passive partic.</i>)—And he deserves honour and regard.	muf inta mihtirim wi miʕtibir səhibna?

Weak verbs of this form. A. 1st rad. w.

		A.
<i>Past.</i>	6. Did you agree and unite on an opinion?	ittaʾhadtu w ittaʾfaʕtu ʕala roʕj?
<i>Indef.</i>	7. You'd better agree, etc.—I suppose we shan't agree, etc.	aḥsan tittihdu wi tittifʕu ʕala roʕj.
<i>Im. Pa. Inf.</i>	8. Agree and unite! etc.	itʾtihdu wi itʾtifʕu ʕala roʕj!

Verb-Drill.

essential similarity in rhythm and vovelling. For the t see p. 156.]

inbɔ'sɔtɪ xɔ:lɪs lamma_ɳta'faʃt minnu.	maʃlu:m in'bɔsɔt lamma_ɳ'tafaʃ.
„ „ „ ɳta'faʃt minnu.	„ in'bɔsɔtɪt „ ɳ'tafʃit.
inbɔsɔtɳa „ „ ɳtafaʃna minnu.	„ ɳm'bɔsɔtu „ ɳ'tafaʃu.
b_ɳan'bisɪt ʔawi lamm_ɳan'tifiʃ minnu.	maʃlu:m jin'bisɪt lamma jin'tifiʃ.
„ „ lamm_ɳan'tifiʃ minnu.	„ tin'bisɪt „ tin'tifiʃ.
bi nin'bisɪt „ lamma nin'tifiʃ minnu.	„ jin'bisɪtu „ jin'tifiʃu.
l igtima:ʃ bitaʃna min saʃte:n.	—
itfataɳ wala_tʔafalf.	—
bi jɪtʔɪfɪl wala_b jinɪ'tiɳʃ.	—
maʃlu:m hu:wa muɳtɔrɔm wi muʃtɔbɔr ʃandi ktɪ:r.	wi hu:wa_b jɪstaɳaʔʔ il_ɳɪtɪrɔ:m wi l_ɳɪtɪbɔ:r!

B. 2nd rad. weak. C. 3rd rad. weak.

la, ma_ɳtaɳadna:ʃ wala_ɳtafaʔna:ʃ.	sɔɳi:ɳ ma_ɳtaɳadu:ʃ wala_ɳtafaʔu:ʃ.
azunn ma nɪtɪfɪʃi wala nɪtɪɪdɪʃ.	aiwa ma jɪtɪfɪʔu:ʃ wala jɪtɪɪdu:ʃ.
ma_ɳna mɪtɪɪdi:n ! wi mɪtɪfɪʔi:n !	l_ɳtɪɳa:d wi l_ɳtɪfa:ʔ bi ʃɪ:du.

		<i>B.</i>
<i>Past.</i>	9. Were you puzzled when you chose that thing (<i>i.e.</i> had to make a choice).	ih̄tart haḍ'ritak lamma xtart il ha:ga di?
<i>Indef.</i>	10. Don't you get puzzled when you choose?	muf bi tihta:r lamma_b tixta:r?
<i>Part., Inf.</i>	11. Is not the chooser generally puzzled?—Yes, because the making of a choice perplexes.	muf il mixta:r mihta:r fi l ga:lib?
		<i>C.</i>
<i>Past.</i>	12. What o'clock did you begin and end?—I began at midday and haven't finished yet.—One who has only just begun, how should he have finished?	ibtade:t is sa:ʕa kam, w intahe:t is sa:ʕa kam?
<i>Indef.</i>	13. Kindly begin and end earlier than that tomorrow.—Well, I will begin at noon and end towards sunset.—No, let the beginning be in the morning early and the ending at noon.	tibʕa tib'tidi wi tin'tihi badri ʕan kida bukra!
<i>Part., Inf.</i>	14. You begin late and end early, how is that?—Why, my beginning and ending are just as usual.	inta mib'tidi fi f fuḡl waxri wi mintihi badri le:h [mibtidijja, mibtidijji:n, mintihijja, mintihijji:n.]

For Systematic Grammar.

- (1) Signification of this form :
 - (a) Middle or reflexive of the triliteral, *e.g.* iqtamaʕ “to gather oneself with” and so “to meet”, irtakan “to lean oneself” and so “to lean”.
 - (b) Adds a subjective colouring, *e.g.* intəʔər “to look from within oneself”, and so “to expect, await”.
- (2) Past vowels always a; Indefinite, regularly i, but a is occasionally heard, *e.g.* jintəʔər (“he expects”), alongside of jintizir, jiftigil and jiftagal.
- (3) Notice elision of unaccented i (tin'bis(i)ʔi, just as in 'mis(i)kit).
- (4) When first radical is w in this iktatab form, w is attracted to t: *e.g.* it'taḥad for iwtaḥad “to be united”.

la, ma *ḥ*tartif lamma *xtar'taha*.

ma^ḥlu:m ma *ḥ*tarf lamma *xta:r*.

la, ma *b* *aḥ*tarf lamma *b* *axta:r*.

„ ma *b* *j*ḥtarf lamma *b* *j*ixta:r.

aiwa, ḡaḡan fil *ix*tija:r iḥtija:r.

—

ibtade:t iḏ *ḏ*uhr wi lissa ma ntahetf.

illi ja do:b ib'tada jiku:n in'taha *z* *zaj*!

ṭojib ab'tidi *ḏ* *ḏ*uhr w an'tihi *l* *ḡ*sr.

la, xalli *l* *ib*'tida *s* subḥi badri
wil in'tiha *ḏ* *ḏ*uhr.

da *b*tida:ja w *in*tiha:ja *zajj* il *ḡ*a:da!

(5) When the second radical is weak the verb is conjugated like *jina:m*, *e. g.* *iḥ*ta:g, *j*iḥta:g. And similarly: *e. g.* *in*ḥa:f, “to be kept back”, *j*inḥa:f.

(6) When the third radical is weak the verb is conjugated like *bana(:)*, *j*ibni(:), *e. g.* *ib*tada, *j*ibtidi. And similarly, *in*ṭofa, “to be extinguished”, *j*inṭifi.

(7) When the second and third radicals are the same, the verb is conjugated like *ṣ*ḥḥ *j*isāḥḥ (*e. g.* *im*tadd *j*imtadd, *in*ḏarr *j*inḏarr).

Form *iktatab* is one of the few in which a passive participle appears, in a few verbs: it is always in *a*: *e. g.* *muḥ*tarom “honoured”; second radical weak, *mux*ta:r “chosen” (same as the active “choosing”).

CHAPTER XXXIII

[*Grammatical Scheme:—Verbs formed as ʔaktab.*]*Story of the Artful Fish.*

There was once a fisherman who went to catch fish ; and when he had sat down by the water he caught a little fish, after taking very much trouble. Said the fish to him, "Friend, you had better let me go, and come next year and catch me. You will have shown mercy on the one hand, and I shall have grown big and fat on the other". Said he to her, "Well, I never ! It appears that you are an artful, cunning one. Of course I see you want to make it appear to me that you are no use to me. See here, you caused me trouble at first, and *now* you want to oblige me to let you go and trouble myself another time as well ! Come, don't you know the proverb which is said ?" "And what is it, sir ?" said she. He replied, "You must know it and note it before I eat you :

'A bird in the hand

Is better than ten on the morrow'".

"Yes", said the fish with a faint voice, for she was at her last moment, "and 'What's in your hand is nearer than what's in your pocket !'".

33. fəsl nimrit tala:ta_w talati:n.

afʔa:l si:git "ʔaktab."

ħaddu:dit is samaka l hijaliija.

kan marra wa:ħid sɔjja:d rɔ:h jistɔ:d samak; wi lamma
 ʔaʔad ʔal baħr misik samakɔ_sɔɔjjara baʔdima tiʔib kiti:r.
 ʔa:mit ʔa:lit lu "ja sɔħbi, il ʔaħsan_innak tisajʔibni wi ti:gi_s
 sana_l gajja timsikni. tikun inta ʔɔzħɔrti rɔħma min giha,
 w_an_aku'n kibirti wi smint ʔalafan aʔab'baʔak w asam'minak
 min giha tanja." ʔam ʔal laha "ja sala:m ʔizħɔr_innik ħija-
 liija makka:ra; atari:ki ʔawza tizħi'ri: l(i) innik ma tinfaʔini:f.
 da_nti ʔatʔab'ti:ni fil ʔawwil wi dilwɔʔti ʔawza tilzimi:n(i)
 asajʔibik w_atʔib nafi kaman marra. hu:wa_nti ma_ʔrif'ti:f il
 masal illi_b jit'ʔa:l?" ʔa:mit ʔa:lit lu "hu:wa ʔeh ja si:di?"
 ʔam ʔal laha "jil'zamik tiʔrɔfi:h wi taxdi ba:lik minnu ʔablim_
 aklik,

ʔɔsfu:ra fil jadd

aħsan min ʔafara fil ɔadd'."

ʔa:mit ʔa:lit_is samaka bi sɔt ʔɔʔi:f wi hijja ʔala ʔa:xir laħɔɔ
 "sɔħi:h, w 'illi f_i:dik aʔrɔb milli_f ge:bak."

For Memory-work.

The proverbs.

For Systematic Grammar.

(1) Signification of this form:—Same as the first signification of **kattib** (see p. 150), *i.e.* it makes an intransitive triliteral *transitive*, *e.g.* **zɔħɔr** "it appeared", **ʔɔzħɔr** "he caused to appear, manifested".

(2) The Indefinite is identical in structure with that of the triliteral in *i*. But unlike the latter it takes *i* *invariably*. It is therefore only the *i* of its Indefinite that distinguishes it from the Indefinite of the triliteral; *e.g.* **jizħir** "he manifests", **jizħɔr** "it appears": **jilzim** "he compels", **jilzam** "it is necessary".

Form *ʔaktab*.

For Conversational

Past.	1. Have you advised all the people of the resolution?	ʔaʕlant ⁱ kull in na:s bi t taʕri:r?
Indef.	2. You will kindly advise, etc.	and so ʔaʕlanti, -u. tibʕa tiʕlin in na:s bi t taʕri:r bukra!

and so on, exactly like the simple verb;

Imperat.	} 3. Advise the folk of their coming!—I am advising them since early (i. e. have already done so).—Was the advertisement clear?	ʔiʕlin in na:s bi t taʕri:r!
Partic.		
Inf.		

Weak Verbs of this form.—(A) Weak in Second

Past.	4. You have edified (informed) her uncle.	A. ʔafadt ⁱ ḥadritak ʕam'maha ʕawi, kattar xe:rbk! ʔafadt ⁱ ʕammi ʕawi, kattar xe:rik. ʔafadt ⁱ ʕammitu ʕawi, kattar xe:rik. ʔafadtu ʕammitu ʕawi, kattar xerku.
Imper.	} 5. Inform our friend, please.	fi:d min foḍlak soḥibna. fi:di min foḍlik „ fi:du min foḍluku „ il ʔifa:da (ifadtak) ka:nit mufi:da.
Indef.		
Inf.	} 6. The information (your information) was useful.	
Partic.		
Past.	7. Have you given a legal decision to the man, O Counsellor?	B. ʔafte:t ir ro:gil ja mufti?
Imper.	} 8. Give a legal decision to the man, and a good one!—I will, the very best I can.—I hope he'll be pleased with your giving-of-the decision!	ʔifti r ro:gil kwajjis, ifti:h!
Indef.		
Inf.		

Verb-Drill.

aiwa mmq:l ?aʕlant.

and so ?aʕlanna.
aʕlinhum bi kullⁱ suru:r.

soħi:h ?aʕlan.

and so ?aʕlanit, ?aʕlanu.
maʕlu:m jiʕlinhum.

but always in i, never a or u.

m_ana muʕlinhum min badri.

ka:n_il ?iʕla:n wa:ðih?

Radical; (B) Weak in Third Radical.

ana mabsu:t inni¹ ?afadtu.,, mabsu:ta inni¹ ?afadtu.,, ,, inni¹ ?afad'taha.ihna mabsu:tj:n inna¹ ?afadna:ha.

afi:du iza ka:n mumkin.

,, ,, ,, ,,

nifi:du ,, ,,
ana mabsu:t inni¹ ?ifadti ka:nit
mufi:da.

soħi:h ?afa:du ?awi.

,, ?afa:ditu ?awi [=afadtu].

,, ?afa/ditha ,,

,, ?afadtu:ha ,,

jifi:du iza ka:n mumkin.

tifi:du ,, ,,

jifi(:)du:h iza ka:n mumkin.
?ifadtu (?ifa/ditha) ka:nit mufi:da
?awi.

aiwa, ?afte:t ir ro:gil min zama:n.

maʕlu:m afta r ro:gil (af'ta:h).

?aftih bi ?ad'dima jim'kinni.

ijjak jinbisi:t mil ?ifta_btaʕtak!

¹ Or illi, meaning "in that".

CHAPTER XXXIV

PARTS OF THE BODY

A Fable.

They say that the members of the body, from the head to the toe-nails, grumbled once against the stomach. "Here we are perpetually feeding this stomach, every day without intermission, though it is never satisfied, is never thankful, and never does us any good in return. Come, let us make a faction against it and go on strike from feeding it." And actually they did strike, and cut off all food from the stomach. And then *they* got gradually weaker and weaker, and thinner and thinner, and more and more ill. And when they had become very bad indeed they said to each other, "See now, we were wrong. This strike of ours has done us no good. *Now* we see that this belly here had a function, the most important of all functions, namely to digest the food and distribute it to us digested, so that we may live and be strong and grow. So, then, when we were doing *it* good we were doing ourselves good too, and when we did harm to it we harmed our own selves. It is just because we are all constructed together, each on the other, though we did not know it. The work of each is necessary to the others. When one of us prospers, all prosper, and if one ails, all of us are sick."

34. fəsl nimrit arbaʔa w talati:n.

ʔaʕḏw l gism.

ḥaddu:ta.

bi jʔu:lu inni ʔaʕḏw l gism mir rə:s liḏ ḏifr itzammuru marra ʕal miʕda. ʔa:lu “da ḥna ʕammali:n nʔwakkil il miʕda di kulli jo:m min ʕe:r taʔxi:r, la ʔiʕbaʕ wala ʔiʕkur wala tinʔfaʕna kaman. jwḥḥ nitʕvəsəvb ʕale:ha wi niḏrib ʕan tawki:lha.” wi fiʕlan ʔwḏʔrəbu wi ʔvḥvʕu ʕan il miʕda kull il ʔakl. u baʕde:n fiḏlu jiḏʕafu humma, wi jinʔḥafu wi jiʕju kaman, fwpjja b fwpjja. wi lamma tʔaxʔxəru xə:lis ʔa:lu l baʕḏ “da ḥna maḥʔuʔi:n. il ʔiḏrəb da btaʕna ma fa:dna:f. ata:ri kan lil bwḥni dija wəzi:f(a) aʔhamm il wəzə:jif kulʔlaha, wi hijja hwḏm il ʔakl, wi tawzi:ʕu ʕale:na minhiḏim ʕalaʕan niʕi:f wi niʔwa wi nzi:d. baʔa lamma kunna b ninʔfaʕu kunna b ninfaʕ naʔsina kaman, wi lamma ḏərre:na:h ḏərre:na ruḥna. ata:ri kulʔlina mitrəkkibi:n ʕala baʕdi:na, wiḥna ma kunʔna:f ʕarfi:n. wi fuḡli kulli wa:ḥid minna ḏəruri lil ba:ʔi. wi lamma wa:ḥid minna jiflaḥ, bi jiflaḥ il kull, w iza kan wa:ḥid jitʕab nibʔa kulʔlina taʕbani:n.

¹ Original form *adrija*, *p.* of *dira:ŋ*.

tamri:n fi ?aʃdʊl gasad.

- | | |
|--|--|
| <p>12. suba:ʃi fi:h xatim.
 su'baʃha fi:h dibla.
 sɔwa'biʃha mɔtbu:ʔa.
 sɔ'wabʃak¹ mafɔ:da.
 suba:ʃu l kibir maksu:r.</p> <p>13. ʃufri tɔwi:l la:zim aʔus:su.
 ʃɔ'wafri } tɔwi:la la:zim
 ʃɔwa'firha } aʔus:saha.</p> <p>14. ʃil il kita:b tahtⁱ ba:tɔk.</p> <p>15. ʃandi bard fi sidri.</p> <p>16. ʃandi magɔs fi bɔtni.
 miʃ'diti fi:ha magɔs.
 miʃ'ditha ,, ,,</p> <p>17. ʔalbi² taʃba:n.</p> <p>18. aʃsɔ:bi³ sajba (ʃidi:da).</p> <p>19. ʃuru:ʔi⁴ ma fihaʃ damm.</p> <p>20. inkasarit rigli⁵ bi ru:sɔ:sa.</p> <p>21. ʃɔrɔbni fi r rukba.
 ruk'biti warma (ruk'bitha).
 'rukabi zaji illi fi:ha rɔml.
 ru'kabna mitlaxlaxa.</p> <p>22. sɔwa:biʃ riqle:h fi:ha da:g.</p> | <p>12. My <i>finger</i> has a ring.
 Her ,, ,, wedding-ring.
 Her <i>fingers</i> are clenched.
 Your ,, ,, open.
 His <i>thumb</i> is broken.</p> <p>13. My <i>finger-nail</i> is long, I must cut it.
 My <i>finger-nails</i> are long, I must cut them.</p> <p>14. Carry the book under your <i>arm-pit</i>.</p> <p>15. I have a cold on the <i>chest</i>.</p> <p>16. I have <i>stomach-ache</i>.
 ,, has, ,, ,,
 She has, etc.</p> <p>17. I feel ill in my <i>inside</i>.</p> <p>18. My <i>nerves</i> are unstrung (strong).</p> <p>19. My <i>veins</i> are bloodless.</p> <p>20. My <i>leg</i> has been broken by a bullet.</p> <p>21. He struck me in the <i>knee</i>.
 My <i>knee</i> is swollen (her knee).
 My <i>knees</i> are tired ("are like those in which is sand").
 Our <i>knees</i> are shaky.</p> <p>22. His <i>toes</i> have corns.</p> |
|--|--|

¹ For sɔwa:biʃak.

² ʔalb (heart) generally means the "inside" vaguely.

³ Sing. ʃɔsɔb "a nerve." ʃɔsɔbi "nervous."

⁴ Sing. ʃirʔ.

⁵ Same word as for "foot". The special word saʔ is hardly used in colloquial.

CHAPTER XXXV

[Grammatical Scheme:—Verbs formed as *ka:tib* and *itka:tib*.]

A Proverb.

A. I say, I'm utterly disgusted! That colleague of ours in the (Government) office is continually antagonizing us in the nastiest fashion, I don't know why. Come, let's lay a complaint against him and be quit of him.

B. My dear man, it would be no good. It happened to *me* once that some one opposed me, and so I treated him with the like, and we continued antagonizing each other, and opposing each other, and quarrelling together, and at the end of it I found I had only injured myself. I'll tell you what: have patience and the Lord will requite him; as the proverb says,

“Be patient over an ill neighbour:
He will either move off, or there'll come to him
A calamity which will remove him”.

A. You are right. Leave the affair to Allah—He knows His own business.

35. fəsl nimrit xamsa w talati:n.

afʒal si:git "ka:tib" wi si:git "itka:tib."¹

masal.

A. d_ana_z'hiʔti xɔ:lis! zami:lna fid diwa'n bi_jʒa'kisna
mʒaksa wiħja tamalli, maniʒ ʒa:rif le:h. jɔtʔɔ nifti'ki:h wi
nitxɔtʔɔs minnu!

B. ja ʒe:x mafiʒ fajda. ħɔ/sɔl li marra ʔinni wa:ħid xɔ(:)simni
w_ana ʒa(:)miltu bil misl, wi_fʔilna nitʒa'kis wi nitxɔ:sim
wi nitxa:niʔ, wi_n'haitu laʔet inni ʔaze't naksi bass. aʔul
lak, tɔwwil ba:lak ʒale:h wi rɔb'buna jiqa'zi:h, ʒala rɔʔj il
masal

"isbur ʒala ɔar is saw;
ja jirħal, ja_t'gi: lu
dahja_tfi:lu".

A. ʒale'k nu:r; xalli:ha ʒa'l_ɔtʔɔ, wi hu:wa jiʒrɔf ʒuɣlu!

For Memory-work.

fiħ na's bi jʔu:lu, tɔwwil ba:lak ʒal ʒadu, wi rɔbbuna_jga'zi:h,
ʒala rɔʔj il masal "isbur ʒala ɔar is saw, ja jirħal, ja_t'gi: lu
dahja wi tfi:lu."

¹ For this t see p. 156.

Form *ka:ti:b*.

For Conversational

Past

1. Why did you answer so, Ali?

ga(:)'wibtⁱ kida le:h ja ʕali?
ga(:)'wibtⁱ ,, ,, ja fɒtma?
ga(:)'wibtu ,, ,, ja wla:d?

2. Why did you answer him, her, so?

ga'wibtu, gawib'taha;
gawib'ti:h, gawib'tiha;
gawibtu:h, gawibtu:ha.

Indef.

3. When will you answer (to) that question, Ali?

tiga:wib ʕas su'a:l da ?emta
ja ʕali?
tigawbi ʕas su'a:l da ?emta
ja fɒtma?
tigawbu ʕas su'a:l da ?emta
ja wla:d?

4. When will you answer him, her?

ti'gawbu, tiga'wibha;
tigawbi:h, tigawbi:ha;
tigawbu:h, tigawbu:ha.
N.B.—bi_tga:wib, bi_tga'wibha, bi_tgawbu, etc.

Partic.

Imperat.

5. Why are you answering the question in that way?—I am answering as far as I understood.

m'ga:wib ʕas su'a:l kida le:h?
inti mgawba (a)bu:ki ,, ,,
intu mgawbi:n abu:ku ,, ,,

Infin.

6. Answering so is not polite.—True, for children to answer their father so is a fault.—His answering his father so is very wrong.—And her's is worse.

il m'gawba di mi:f bi ?adab!
m'gaw'bitu kida l_abu:h
gu'fɒt!

Alternative
Infin.

7. No more wrangling and scuffling now!—Well, wrangling and scuffling are no good.

balaf m'nazʕa wi mxun'a!

8. Didn't you answer Ali harshly?—I didn't answer him at all!

ma ga'wibtif ʕali gawa:b fidi:d?
,, ,, fɒtma ,,
,, gawibti:f ʕali ,,
,, ,, fɒtma ,,
,, gawibtu:f l iwla:d ,,

9. Don't answer Zed, Zeynab, so, it's a shame!—I'd better not answer him, her, at all.

ma tga'wibfⁱ ze:d kida ʕe:bʕalek!
,, ,, ze:nab ,, ,,
,, tgawbi:f ze:d ,, ,,
,, ,, ze:nab ,, ,,
,, tgawbu:f ig gama:ʕa do:l
kida!

Verb-Drill.

ga(:)'wibtⁱ kida wi s sala:m !

ga(:)'wibna „ „ „
gawib'na:h, gawibna:ha.

aga:wib ʃale:h baʃdi fwpjja.

„ „ „ „

niga:wib „ „ „

agawbu . . . niga'wibha, etc., etc.

ana m'ga:wib ʔaddima fhimt.

ana mgawba „ „
ifina mgawbi:n „ fhimna.

sahi:ti m'gawbit il wila:d l abu:hum
bi ʃ fakli da gɔtɔt.
wi mgaw'bitha l abu:ha gɔtɔt
aktar.

ai naʃam in niza:ʃ wi l xina:ʔ ma
jinfaʃu:ʃ.

ma gawib'tu:ʃ bi l marra !

„ ga'wibtaha:ʃ „ „
„ gawibtu:ʃ „ „
„ ga'wibtaha:ʃ „ „
„ ga'wibnahumʃi-bi l marra !
il ʔaʃsan m agawbu:ʃ bi l marra.

„ m agawib'ha:ʃ „ „
„ m agawbu:ʃ „ „
„ m agawibha:ʃ „ „
„ ma ngawibhumʃ „ „

aiwa ga:wib kida.

„ gawbit „
„ gawbu „
gawbu, ga'wibha ;
gaw'bitu, gaw'bitha ;
gawbu:h, gawbu:ha.
ijjak jiga:wib wala jinsa:ʃ.

„ tiqa:wib „ tinsa:ʃ.

„ jigawbu „ jinsu:ʃ.

jigawbu, jiga'wibha ;
jigaw'bu:h, jigaw'bu:ha.

ga:wib aʃsan min kida !

gawbi „ „ „
gawbu „ „ „

sahi:ti, ma gawbu:ʃ.

„ „ gawibha:ʃ.
„ „ gawbitu:ʃ.
„ „ gawbitha:ʃ.
„ „ gawbuhumʃ.
bardu aʃsan ma jgawbu:ʃ.

„ „ „ jgawibha:ʃ
„ „ „ tgawbu:ʃ.
„ „ „ tgawibha:ʃ.
„ „ „ jgawbuhumʃ.

3rd rad. weak : like bana, jibni. Infinitives.	} 10. Have you hailed the cab? —Whom are you hail- ing?—Hail Abraham, O Ali and Fatima!	na(:)'de:t ʃala ʃarabijja foḏja?
		bi_tna:di ʃala mi:n? na:du ʃala_brahi:m, ja_wla:d.
	} 11. Did the hail not succeed? —Yes, my (our) hail failed.	il mʔnadijja ma nafaʃitʃ?
		or in 'nida ma nafaʃʃ?

For Systematic Grammar.

(1) The significations of this form are :

(a) to perform on a person, *directly* and with *intent*, the action suggested by a trilateral verb, or by an adjective, or by a noun, *e. g.*

na:ziʃ, to perform on a person directly and with intent the action in nazaʃ “to pull”, viz. “to *strive* with him”.

ʃa:miḷ, to perform on a person directly and with intent the action in ʃamal “do”, viz. “to *deal* with him”.

la:tiḫ, to perform on a person directly and with intent the action in laḫtiḫ “kind”, viz. “to *be-kind-to*”.

ga:wib, to perform on a person directly and with intent the action in gawaḫ “an answer”, viz. “to *answer* him”.

sa:ʃid, to perform on a person directly and with intent the action in sa:ʃida “fore-arm”, viz. “to *help* him”.

and so (b) by an easy transition “to have *intent* to do an action on a person,” = “to *try* to do it”.

ʔa:tiḷ, to try to do on a person the action of ʔatal “kill”, viz. “to *fight* him”.

sa:biʔ, to try to do on a person the action of sabaʔ “precede”, viz. “to *race* him”.

of this Form.

aiwa na(:)'de:t ʒala waḥda.
 b ana:di ʒala mḥammad.
 m ana mna:di ʒale:h.
 (iḥna mna'dijji:n.)
 la:, m'na'dijjiti ma nafaʒitʃ.
 „ nida:ja ma nafaʒʃ.

saḥi:h 'na:da ʒala waḥda
 saḥi:h bi jna:di ʒale:h.
 w ana kaman m'na'dijja.

saḥiḥ m'na'dijjiti ma nafaʒitʃ.
 „ ni'da:h ma nafaʒʃ.

(2) The signification of itka:tib is (a) *reflexive* of ka:tib, e. g. idda:ra "he hid himself", itsa:biʔ "he raced himself" (with wɔjja); and so (b) in the third plural the *reciprocal* notion already latent in ka:tib is fully brought out; e. g. itsa(:)b(i)ʔu "they raced together"; (c) passive of ka:tib, mitsa:ʒid "helped"; (d) the combination of the conative sense of ka:tib with the reflexive, produces the signification of *feigning*: e. g. itga:hil "he feigned ignorance of"; itʒa:ma "he turned the blind eye to"; itna:sa "he pretended to forget".

(3) Notice that the vowel scheme throughout these forms in all three parts is a: i, except with third radical of itka:tib weak, when it is a: a. Form ka:tib has two infinitives; the one in m is much the commoner. The other is more of a noun than a verb. The infinitive of itka:tib can hardly be said to be a colloquial form at all. That of ka:tib is substituted. The infinitive of ka:tib with third radical weak (like nida(:) above) is very rare, and that of itka:tib non-existent.

CHAPTER XXXVI

[Grammatical Scheme:—Verbs formed as is'taktib.]

The short-cut that didn't come off.

I was in a very great hurry yesterday and so I took a carriage so as to be in time for an imperative engagement. And as I thought the way round by the Muski and Sh. Mohammad Ali too long, I preferred to cut across by the side-streets, so I asked the driver to hurry; but he made a difficulty about the short cut through the narrow lanes,—however, I forced him to it. And the result was that we got lost, and instead of being some ten minutes late I was a whole half-hour, and missed my appointment entirely! It's as they say, "Let the man who's in a hurry never, never drive camels!"

36. fəsl nimrit sitta_w talati:n.

afʔa:l si:git "istaktib".

it taxri:ma lli ma nafaʔitʃ.

ana kuttī mistaʔgil xɔ:lis imba:rih wi_rkibtī ʔarɔbijja ʔalaʔa:n_alhaʔ miʔa:d ʔɔru:ri. wi lamma kuttī mis'tɔtɔwil il laff il kibir mil muski wi ʔa:riʔ mʔhammad ʔali, ʔumtī ʔabbe:t axɔrrɔm min wust il ʔawa:ri, w_istaʔgilt il ʔar'bagi. la:kin hu:wa_stɔsʔab it taxri:ma di_f wust il ʔawa:ri_d dajjaʔa. wala:kin_alzamtub kida. wi_n niti:ga ʔa ʔaxi innina tuhna wi ba'dalm_at?axɔr zaji ʔaʔar daʔa:jiʔ it?axɔrti nus-si sa:ʔa tamam wala_l'hiʔtiʃ il miʔa:d bita:ʔi xɔ:lis! ʔala rɔʔj_il masal "ʔumr il mistaʔgil ma jsuʔ gima:l!"

For Memory-work.

lamma kuttī mistɔtɔwil il laff ʔabbe:t axɔrrɔm min wust il ʔawa:ri. walakin sihi:t ʔan¹ il masal is sa:jir "ʔumr il mistaʔgil ma jsuʔ gima:l."

For Systematic Grammar.

(1) Significations of this form: (a) To consider a thing or person thus or thus (see Verb-Drill, Nos. 8, 11). (b) To ask for the doing of such and such an action (see Nos. 4, 6).

N.B.—(b) may be reflexive: thus istaʔgilt may mean "I asked myself to hurry," i. e. "I hurried"; or transitive: "I asked so-and-so to hurry," istaʔgilt ʔali "I hurried Ali up".²

(2) The penultimate vowel is a throughout and invariably. The final vowel is a or i according to exactly the same rule as was laid down on p. 151, no. 2.

(3) In the verbs with second radical weak the infinitive takes on the feminine termination -a, as did the corresponding verbs of ʔaktab (cp. ifa:da with istifa:da). And in other respects the two are parallel.

(4) The verbs with third radical weak are conjugated like ʔarɔ jiʔrɔ, not bana jibni.

¹ I forgot, failed to notice.

* ² The reflexive t has already been explained on p. 156. The s is petitive or causative.

Form istaktib.

For Conversational

Past.	1. Why did you hurry yesterday?	istaḡilt imba:riḥ le:h ? istaḡilti „ „ istaḡiltu „ „
Indef.	2. Why are you hurrying, my good sir?	bi tistaḡil leḥ ja si:di ? bi tistaḡili leḥ ja sitti ? bi tistaḡilu leḥ ja gama:ḡa ?
Imper. } Partic. } Infin. }	3. Hurry up!—Why, I am hurrying!—This hurrying is not expedient.	istaḡil (i-, -u) !
	4. Did you ask him for forgiveness yesterday?	istas'maḥtu mba:riḥ ? [istasmaḥ'taḥa ?] istasmaḥ'ti:ḥ imba:riḥ [istasmaḥ'ti:ḥa ?] istasmaḥtu:h imba:riḥ ? [istasmaḥtu:ḥa ?]
	5. You didn't ask his forgiveness.	ma stasmaḥtu:f. [stasmaḥ'taḥa:f.] ma stasmaḥtiḥf. [stasmaḥ'tiḥa:f.] ma stasmaḥtuhf. [stasmaḥ'tuha:f.]
	6. Summon for us the clerk (the woman).	istahḏ'ru lina l ka:tib (ḥurma). istahḏ'ru nna „ „ istahḏ'ru nna l ḥurma.
	7. Stay, don't summon him (her).	balaf! ma tistahḏ'ru:f! [tistahḏ'ruḥa:f.] balaf! ma tistahḏ'ruḥf (tistahḏ'ruḥa:f).
	8. Take care you don't try fooling me.—I cry God pardon! How should I try to fool you!—Trying to fool people is bad manners (taste).	iwḡa tistag'hilni !

This form has a variant which combines

9. Did you rest at their house?	istarḡjaḥt ḡanduhum ? istarḡjaḥti „ istarḡjaḥtu „
10. Please rest yourself.	itfudḏ'ul istarḡjaḥi (-i, -u).

Verb Drill.

istaḡgil wiṣ sala:m!
[or ma staḡgilitf].

istaḡgilna " " [ma staḡgilna:f].
b astaḡgil wiṣ sala:m
[or ma b astaḡgilf].

bi nistaḡgil " " " "
[or ma b nistaḡgilf].
m ana mistaḡgil (-a)
[ma hna mistaḡgili:n].

{ aiwa stasmaḡitu
[istasmaḡitaha].
aiwa stasmaḡina:h
[istasmaḡina:ha].
ai naḡam ma stasmaḡitu:f
[stasmaḡitaha:f].
" " " "

ai naḡam ma stasmaḡinah
[stasmaḡinaha:f].
{ astahḡḡru ḡa:lan [astahḡḡru
lku].
astahḡḡrha ḡa:lan
[astahḡḡrha lku].
nistahḡḡrha ḡa:lan
[nistahḡḡrha lku].
ḡojjib m astahḡḡru:f
[astahḡḡrha:f].
ḡojjib ma nistahḡḡru:f
[nistahḡḡrha:f].
astagḡar ḡḡḡ:h! astagḡhilak izza:j!
istigha:l in na:s muḡ zo:ʔ.

aiwa, is'taḡgil [or ma staḡgilf].

" istaḡḡilit [ma staḡḡilitf].
" istaḡḡilu [ma staḡḡilu:f].
aiwa, bi jistaḡgil [ma b jistaḡgilf].
" " tistaḡgil [ma b tistaḡgilf].
" " jistaḡḡilu
[ma b jistaḡḡilu:f].
l istiḡga:l da muḡ muḡi:d.

ṣḡḡi:h istas'maḡu [istasmaḡha].

" istasmaḡitu [istasmaḡitha].

" istasmaḡu:h [istasmaḡu:ha].

ma stasmaḡu:f [stasmaḡha:f].

" stasmaḡitu:f [stasmaḡitha:f].

" stasmaḡuḡ [stasmaḡuha:f].

{ xall istiḡḡḡru ḡalajj ana.
xall istiḡḡḡrha ḡalajj ana.

the features of the kattib and istaktib forms.

aiwa starojjahit
[la: ma starojjahitf].
" " " "
" starojjahina
[la: ma starojjahina:f].
m ana mistarojjah (-a)
[ma hna mistarojjahi:n].

ṣḡḡi:h istarojjah.

" istarojjahit.

" istarojjahu.

[no infinitive.]

(A) With 2nd and 3rd rads. the same. (B) With 2nd rad.

Past.	A.	11. Why did you belittle the fellow?	istaʔalle:t ir rɔ:gil le:h?	} etc., like sɔhɪh jisɔhɪh.
			istaʔalle:tu s sittɪ le:h?	
Indef.		12. Why do you belittle the fellow?	bi tistaʔall ir rɔ:gil le:h?	
Part., Inf.		13. Why do you call the salary too low?—Because I want to live independent.—Well, independence is best.	inta mis'taʔlil il mahijja le:h?	

NOTE.—No. 13 shows that the two final radicals are sometimes little", (ʔali:l). Here, when they coalesce, the meaning is rather different, independent" (No. 13, column 2).

Past.	B.	14. Have you not consulted the doctor?	muʃ istaʔart il ḥakim? ,, istaʔartu l ḥakim?	
Indef., Inf.		15. Shall you consult the doctor?—Why should I...?—Because a consultation will do you good.	rbh tistaʔir [etc., like ba:ʔ, jibi:ʔ]	
Inf.		16. The consulting of that doctor did me good.—Our consulting of him did us good too.—But my consulting of him did not.	istiʔa:rit il ḥakim da nafaʔitna ktir.	

NOTE.—Here again we meet with uncontracted forms, e. g. istaʔwib again a contracted form may coexist, but with a different meaning: a prayer" (God).

Past.	C.	17. When did you make a start?	istabdet emta [-i, -u].	
Indef.		18. Will you start at once?	ha tistabda dilwɔʔti ḥa:lan?	
Imp., Part., Inf.		19. Start the business to-day!	istabda fi ʃ ʃuɟl innaharda! [-i, -u].	
Past	D.	20. Why did you hide yesterday, Ali?	istaxabbet le:h imbariḥ, ja ʔali.	}
Indef.			istaxabbeti le:h imbariḥ, ja fotma.	
Partic.		21. Why did you wait for us, Ali?	istanne'tni ¹ le:h ja ʔali. istannetini le:h ja fotma.	

¹ From istanna; istaʔann is the original word, meaning "to await

of this Form.

weak. (C) With 3rd rad. weak. (D) A variant of C.

ana ma_~staʔalle(:)tu:f.

la: ! istaʔallu.

iħna ma staʔalle'naha:f.

sɒhi:h ma staʔalluha:f.

ana ma b_~astaʔallu:f.

la: ! bi jistaʔallu.

ʔalafan aħibb aʕi:f mistaʔill.

sɒhi:h l istiʔla:l afjad.

found separated, *e. g.* istaʔlil, jistaʔlil, mistaʔlil ("to consider too
"to consider little," *i. e.* "to belittle" (No. 11 and 12); or "to be

la ma staʔartu:f.

la:, hu:w istaʔa:r il ħaki:m.

„ „ staʔarnahf.

„ humma staʔa:ru l „

astaʔi:r ħaki:m le:h ? [etc.]

ʔalafan il istiʔa:ro tfi:dak.

istiʔa(:)ritna fi:h ʔafaditna kaman.

umma:l istiʔarti fi:h ma
nafaʕitni:f le:h ?

(instead of istaga:b) "to demand an answer from" (gawa:b). And here
e. g. istaga:b (jistaqi:b, istaqi:b, mistaqi:b, istiga:ba) means "to grant

istabde:t imba:riħ

[istabde:na].

aiwa ħ_~astabda ʔawa:m

d ana mistabdi min imba:riħ.

la: ma kuttif_~astaxabba.

„ „ „ „

ma kuttib_~astanna:k, ja si:di!

„ „ b_~astanna:ki, ja sitti!

like ʔarṛ, jiʔro;
participle in i.

sɒhi:h istabda mba:riħ

[istabdat, istabdu].

„ ħa jistabda ʔawa:m.

[mistabdijja, mistabdijji:n.]

sɒhi:h ma kanfi mistaxabbi.

„ „ kanitfi mistaxabbijja.

sɒhi:h kan mistanni:k.

„ ka:nit mistannija:ki.

with patience". (Partic. mistanni, mistannijja, mistannijji:n.)

CHAPTER XXXVII

[Grammatical Scheme :—THE RELATIVE PRONOUN.]

Story of the Clever Detective.

The story which I shall relate to-day is concerned with the Relative Pronoun. Whoever wants to understand this, well, let him attend to the story.

[A. *Relative in nom. with copula (is, are); antecedent (a) indef. (b) def.*]

There is a certain one of my friends who is a detective, one of the cleverest and ablest of men. Well, this detective, who is (so) clever and able, told me about an incident which happened to him, and which I think will please you when you hear of it.

[B. *Relative in nom., with verb: antecedent (c) indef., (d) def.*]

"One day I was walking in the street and saw a certain criminal, one of those under the observation of the police. The moment I saw him he got into a carriage and went off without seeing me. Immediately I hailed a disengaged carriage which was standing by the pavement, got in, and said to the driver, 'Follow the carriage which started in front of us wherever it goes, and don't pull up till (when) it pulls up. And take care to pull up at a distance from it in order that nobody may see us'.

[C. *Relative in accusative: antecedent (e) indef., (f) def.*]

"And by chance there passed by one whom I knew and whom I knew our friend in the carriage also knew. So I said to this man whom I met in the street, 'Did you see so-and-so who is in the carriage which is ahead?' He said, 'Yes, I did'. Then I said, 'Come then, jump in beside me, for I want us to be together when we catch him up'.

[D. *Relative in genitive: antecedent (g) indef., (h) def.*]

"So we rode together, and the carriage took us along until we arrived at a narrow street near the Faggala. Just then we saw the carriage in front of us come to a stand at a house the owner of which was one of those suspected by the police. So the man behind whom we had gone and whose carriage we had caught up

¹ *Lit.* "the joined noun," for illi is not reckoned a pronoun in Arabic. It is indeclinable and is, indeed, no more than a longer form of the definite article. Case and number are expressed by a supplemental pronoun, as will be seen.

² Or illi hiġa ʔuddam.

³ The a is intoned and prolonged to give the idea of distance, "all the way."

37. fəsl sabʕa w talat:n.

l_ism il mawsu:l.¹

hika:jit il muxbir iʃ fa:tir.

il hika:ja lli h_aħki:ha nnaharda muxtəssəb bi l_ism il mawsu:l. illi jħibbi jifhamu təijib jidir ba:lu minha.

A.

fiḥ wa:ħid min ġimn_ṡḥa:bi hu:wa (a) muxbir wi hu:wa min aʃtər il muxbiri:n w_ag'daʃham. wi l muxbir da (b) lli hu:wa ʃa:tir wi 'gadaʃ ʔal li:(i) ʃala nadra ħṡəṡ/lit lu. b aʃtikir innaha tibsitkum lamma tismaʃu:ha. ʔa:l:

B.

"fi jo:m min do:l kuttī ma:ʃi fi s sikka, wi fuṭṭi wa:ħid ʃaʔi milli humma taħti m_rəʔbit il buli:s. wi ʔawwil ma fuṭṭu rikib ʃarəbi:ja wi tannu ma:ʃi min ɣer ma jʃufni. wi fi l ħa:l na:(i)de:t ʃala ʃarəbi:ja fəḍja (c) ka:nit waʔfa ɣamb ir rəsi:f, wi rkibtī fi:ha wi ʔultī li l ʃarəbaɣi 'itbaʃ il ʃarəbijja (d) lli ʔa:mit ʔudda:m mətṛəħ ma tru:ħ, wala tiʔaʃ ill(a) amma tiʔaʃ bi:ja. wi xud ba:lak 'w_iʔaʃ biʃi:d ʃanba laɣli ma ħaddiʃ jifʃu:fak.'

C.

"wi bil mṡṡəḍfa marrī ʃalema wa:ħid aʃrəfu, (e) wi ʃ_rift innī səħibna da lli fi l ʃarəbi:ja ʃarfu kaman. ʔumt_ana ʔultī li r rə:ɣil da (f) lli ʔabiltu fi s sikka, 'inta fuṭṭu fula:n illi fi l ʃarəbi:ja lli ʔudda:m?'² ʔam ʔal li 'aiwa fuṭṭu'. ʔumt_ana ʔultī lu 'təijib, taʃala rkab ɣambi, ʃalaʃan aħibbi nku:n sawa lamma nilħaʔu.'

D.

"ʔumna rkibna sawa, wi miʃjit il ʃarəbijja bi:na lam'ma:³ wəṡəlna ʃa:riʃ dajjaʔ ʔari:b mil faggala, wi fi l laħzə di ʃufna l ʃarəbi:ja lli ʔuddamna wiʔfit⁴ ʃandi be:t (g) ka:n səħbu mil maʃbu:(i)ħi:n ʃand il buli:s. fa r rə:ɣil illi mʃi:na wəṡəh (h)

¹ An important point here. The English infinitive "come" is rendered in Arabic by a *Past* verb because the observed action is momentary and is conceived past as soon as observed. The *Indef.* is only used when the observed action goes on for some time, or habitually occurs, e.g. *jisallim* in the next paragraph.

got down opposite this house, and when he got down *we* also got down a little short of the house, so that he should not observe us, exactly as I had said to the coachman.

[*E. Relative governed by a preposition: (i) antecedent indef., (j) def.*]

"The instant the man got down I saw someone greet him, of whom likewise I was 'at once suspicious, though I did not know him. (This man of whom I was suspicious, when I afterwards inquired about him, I found had a hand in the affair of the robbery of X. Pasha, of which the whole country has heard tell.)

[*F. Relative preceded by preposition, being itself in the genitive.*]

"After they had greeted each other, I saw them whispering each other, and the one who had ridden in the carriage pointed the other to a house over whose door (there was) hung a lantern with red glass, (the house being) like a hotel. And immediately they both went to the house over whose door there was hung the red lamp, and knocked twice at the door, and there opened to them a woman on whose face were evident the marks of badness and criminality. And they both went in, and the door was shut to.

"Then I said to my companion, 'Go and knock at the house which these people entered, and request to meet the man between whom and yourself there is acquaintance, and keep on talking to him until I come, and see he doesn't get out of your sight'. Off went my friend without a word. And then I spoke to the police-station of that locality on the telephone to dispatch a force of the police there, and barely on my just finishing the message, lo and behold comes a posse of police. I took them, raided the house, and arrested all in it. At the enquiry in the police-station we found them all to be revolutionaries dangerous to the public security. They were all sentenced to banishment, including the woman."

¹ Or *ʔusūd*.

² See note on section D. The action of greeting being (in the East) not a momentary one, it is not put into the past.

³ Here, where the continuance of the action is *emphasized*, the verb is further strengthened by *bi* (contrast preceding note).

wi lhi?na qarrobij'jitu, nizil ?udda:m¹ il be:t da, wi lamma nizil nizilna lina ?abl il be:t bi jwajja qalafan ma jidrikna:ʃ, zājima ?ultⁱ lil qarbaqi tamam.

E.

“wi f hal ma nizil ir rō:gil juftⁱ wa:hid jisallim² qale:h, qala tu:l (i) iftabahtⁱ fi:h rō:xōr, maʃ inni m_aʃrōfu:ʃ. (wi r rō:gil da (j) ll iftabahtⁱ fi:h lamma tharret qannu baʃde:n, laʃe:t innu kan lu jaddi f hādsit is sirʔa bta:ʃit fula:n ba:ʃa, (j) illi l ?uʔrⁱ kullu simiʃ qanha).

F.

“wi baʃdima sallimu qala-baʃd, juʃtuhum bi jwaʃwiʃu³ baʃd, w illi kan ra:kib il qarrobija jawwar li t ta:nⁱ qala be:t mitqallaʔ qala ba:bu fanu:s⁴ bi ʔza:z aħmar, jiʃbih lukōdō. wi qala tu:l rō:hū l itne:n qal be:t illi mitqallaʔ qala ba:bu l fa:nus l aħmar,⁴ wi xōbbōtu qal ba:b mārrite:n, ʔa:mit fataħit luhum ħurma baʃin qala wiʃʃaha qalama:t⁴ il ʔaba:ħa wi ʃ ʃaʔa:wa, wi daxalu l itne:n wi tōdd il ba:b qala tu:l.

“ʔumt ana ʔultⁱ l illi gih wōjja:ja, ‘ruħ xōbbōt qal be:t illi daxalu h ig gama:ʃa do:l, w uʃlub m³ʔablit ir rō:gil illi be:nak wi be:nu maʃrifa, wi tannak ithaddit wōjja:h lamm_aʔgi lkum, w iwʃa jistixabba⁵ minnak.’ ʔam sōħibna ma kaddibʃi xōbar wi rō:h qala tu:l. ʔumt ana kallimt il karako:n illi fi n nuʔtō di bi t tilifo:n jiʃajʔjaʃ li ʔu:wa mil buli:s illi qandu, wi ja do:b bi mgarrod ma kammilt il ʔiʃa:ra, illa w gih ʔu:wa mil buli:s, fa xattuhum wi hagamtⁱ qal be:t wi xōbbōtna lli fi:h kulluhum. wi bi t taħʔiʔ maʃa:hum fi l karako:n laʃeʔna:hum kulluhum min bitu:ʃ is sawrō, illi jxillu bil ʔamn il ʃa:m(m). fa nħakam qale:hum bi n nafjⁱ kulluhum ħatta l mara kaman.”

⁴ In these three sentences the word which is nominally attached to the antecedent (mitqallaʔ to be:t, baʃin to ħurma) really agrees with a subsequent noun in its own clause. The whole clause in fact is attached to the antecedent by means of the adjectival predicate, though the latter logically has nothing to do with the antecedent.

⁵ Or jistaxabba.

ADDITIONAL EXERCISE IN THE RELATIVE.

[The references correspond to those in the preceding story.]

- A. (a) Among my daughter's friends is a certain lady who is one of the nicest and prettiest of women.
 Among my friends are people living in Helwan, who are among the best of my acquaintance.
- (b) This lady who is travelling to France to-morrow is not returning again.
 Beware of those persons who are under police-inspection.
- B. (c) I hailed a lorry which was standing in this place, but its owner wouldn't come.
 I sent for two carriages which were standing at the stand, but their owners wouldn't come.
- (d) We caught the train which left at 5 yesterday, but only just. Catch up those folk who have just started!
- C. (e) There passed a girl whom I didn't know, but whom my wife knew well.
 There walked in front of us a lady whom we had met before, but I can't remember when or where.
 We saw a person whom our servant knows well.
 We saw an Italian woman whom I think you know quite well.
 We met a party of people whom I was wanting to see very much.
 We met a party whom Zeynab was wanting to see.
- (f) So we did see Mohammad whom you like so much!
 The person you met chez-nous to-day we met [yesterday at the station.
- D. (g) We stopped at a palace whose late owner(s) was (were) one of the notables of the place.
 We saw a lot of prisoners of war whose clothes, poor fellows, were all in rags,—torn.
- (h) Where did the lady get down whose carriage we saw passing?
 Where did those people, &c. . . .

tamri:n ?iðv:fi fi l ism il mawsul.

A. (a) min ðimn vshab binti wahda sitt hi:ja min aluf is sittat w agmalhum.

min ðimni habaibi na's sakni:n fi hilwa:n humma min vðol maʕarfi.

(b) is sitt di illi hi:ja msafra fa'rnsa bukra mij rvgʕa tani. iwʕu min na's do:l illi humma tahti mroʕbit il buli:s.

B. (c) na(:)de:t ʕala ʕarbijja karru ka:n waʕif fi l hitta: di, wala rdi:f svhibha ji:gi.

tolabt ʕarbijte:n ka:nu waʕfi:n fi l mawʕaf, wala rdu:f vshabhum ji:gu.

(d) lihi?na l pter illi ʕa:m mil mahtto s sa:ʕa . . . imbarih, la:kin bi z zu:r.

ilha? in na:s do:l illi ʕa:mu tawwi bass.

C. (e) fatit ʕale:na wahda sitt ma kuttif ʕa'rifha, la:kin zogti ʕarfa:ha tamam.

mijit ʕuddamna wahda sitt aftikir ʕabilna:ha ʕabla, wala:kin muʕ fa:kir emta walla fe:n.

ʕufna wahda xadda'mitna ʕarfa:ha ʕawi.

ʕufna wahda toljani:ja (a)ftikir innukum ʕarfinha tvjjib.

ʕabilna gama:ʕa kutti ʕa:wuz aʕufhum ʕawi.

ʕabilna gama:ʕa ka:nit ze:nab ʕawza tʕufhum.

[Repeat these six sentences (e), placing il before antecedent, and illi after.]

(f) adihna ʕufna mhammad illi ntu bi thibbu:(h).

if ʕaxs ill intu ʕufu:h innaharda ʕandina ʕabil'na:h imbarih fi l mahtto.

D. (g) wiʕifna ʕandi sarv:ja { ka:n il marhu:m svhibha
ka:nit il marhu:ma svhibitha
ka:nu l marhum:i:n vshabha }

min aʕja:n il balad.

ʕufi gama:ʕa ʕusara (masaki:n!) hudumhum kulluhum mʕarmto, jaʕni mitmaz'zaʕa.

Make above (g) definite by supplying il . . . illi.

(h) is sitt illi ʕufna ʕarbi:jitha fajta nizlit fe:n?

in na:s illi ʕufna ʕarbi:jithum fajta nizlu fe:n?

E. (i) There met me a lady of whom I suspected straight away that she was a princess.

I entertained some people the day before yesterday of whom I had heard that they were the best sort possible.

(j) Aren't *you* they of whom we heard that you were sequestered (interned) in Malta?

See, we are they of whom you heard that we were sequestered in Malta.

Aren't you the one we passed that day when you were sitting in Sidnaoui's shop?

F. I was pleased with some houses in H. whose windows had fine balconies.

Just look at that grand palace over whose gates a crocodile is hung. [*Or ʕala kurne:f il bawwa:ba btaʕitha . . . over the cornice of whose gates.*]

E. (i) ʔablitni waħida ʔənnet fi:ha ʔala tui: innaha birinsi:sa.
 ʔifti gama:ʔa ʔandi ʔawwil imba:riħi kuttī smiʔt ʔanhum
 innuhum min aħsan ma jku:n.

(j) Make above (i) definite.

muʃ intum illi smiʔna ʔankum innukum maħguzi:n fi
 muʔtə?

aho ħna illi smiʔtu ʔanna ʔinnina maħguzi:n fi muʔtə!

muʃ inti illi futna ʔale:ki di:k in naħ:r w inti ʔaʔda fi
 bank sidna:wi?

F. ʔagabitni buju:t fi ħilmi:ja fi ʔababikhum tarṣina:t ʔa:l.

ʔu:f is sarə:ja di l ʔubbaha illi mitʔalla? ʔala bawwa(:)-
 ʔbitha timsa:ħ!

For Systematic Grammar.

(1) When it is grasped that illi is like an enlarged connective particle like the second il in il be:t il kibi:r, it becomes clear why it is omitted after an *indefinite* antecedent.

ʔuʔt il be:t il kibi:r "I saw the big house."

ʔuʔt il be:t illi (hu:wa) kibi:r "I saw the house which is big."

ʔuʔt be:t kibi:r "I saw a big house."

ʔuʔt be:t (hu:wa) kibi:r "I saw a house which is big."

(2) Thus all sentences related to an *indefinite* antecedent seem to lack what we call a relative pronoun.

N.B.—kullī wa:ħid, ajji wa:ħid are reckoned as *indefinite*. So kullī wa:ħid jiʔlub jiʔbal means "Every one who asks receives"; not kullī wa:ħid illi

But in kull illi jiʔlub, etc., illi is in the genitive ("construct state"). Similarly kullī min

(3) illi can be used by itself, "he who", "him who."

(4) illi being an indeclinable connecting link, the case of the relative "who", "whom", "whose", is determined by a personal pronoun in the relative sentence: e. g. ("who") ir rə:gil illi misik il ħaga:t . . . where the nominative pronoun is concealed in misik: ("whom") ir rə:gil illi miskuh il buli:s . . . where the objective pronoun is h: ("whose") ir rə:gil illi be:tu ʔagabna . . . where the possessive pronoun is u.

CHAPTER XXXVIII

[Grammatical Scheme:—CONDITIONAL SENTENCES.]

A dialogue about a return from travel.

I.

[Condition alluding to a possible event in the past.]

Anees. I heard to-day that our friend Marcus came back yesterday from Europe.

Boktor. If he has come (or came) really we must go and greet him. And (even) if he did *not* come, we have lost nothing.

Gindi. No, he came for certain, for I myself, too, saw him in the Muski, but there was a big crush there.

A. Well, if you really saw him, there is no dispute as to our going to greet him. But if you did not ascertain him perfectly we shall possibly have our trouble for nothing.

II.

[Condition a supposition which supposes a past event reversed, and is therefore impossible of fulfilment.]

(Enter the house-servant with a letter in his hand.)

A. Well, here is an odd and wonderful thing. Here is a letter from our friend Marcus, in which he says that he will come in October, and that the cause of his delay is something in which there is great advantage to himself.

G. Since the letter is from him, my view of the man whom I saw turns out mistaken.

B. But if he had already started from there, it would be better for him; for it gets very stormy on the sea in October.

A. But if he had not stopped on there, we should not have experienced the pleasure of the news about which he has told us in this letter.

¹ Also *iza*, but not *lau*.

² *ka:n* does not by itself signify the past in conditionals; the past sense must be conveyed by a second verb in the past.

³ Or in *ma kanfi hndr*.

⁴ Also in. *ka:n* also possible for *kutti* (= "if it be that I saw").

⁵ A very useful way of rendering the verbal-noun of any verb by means of the verbal-noun of *ka:n* (*ko:n* = "being"), "our being we-go," "our going".

38. fəsl tamanja_w talati:n.

gumal fərtijja.

m³hawrit kuḏu:r mis safar.

I.

ani:s. ana smiḡt innaharda inni sḥibna murḡus hḥḏḏr imbarih min_urubba.

buḡṭṭr. in¹ ka:n gih² wa la budd, jilzamna_nru:h nisallim ḡale:h. w in kan ma hḥḏḏr³ ma xusurna:f ha:ga.

gindi. la:, hḥḏḏr bi kulli taḡki:d, ḡalafan ana za:ti kaman fuftu fi l muski wala:kin id dinja ka:nit zaḡma.

ani:s. tḡjjib iza⁴ kuttⁱ fuftu tamam mafis niza:ḡ fi ko(:)nna_nru:h nisallim ḡale:h.⁵ wala:kin iza ma kuttⁱ ḡaḡḡaḡtu tamam ja ḡaxi jimkin nitḡab min ḡer fajda.

II.

[wi fi l ha:l daxal xadda:m il be:t f i:du gawa:b.]

ani:s. amma je ḡari:b wi ḡamrⁱ ḡaḡi:b! aho da gawa:b min sḥibna murḡus, bi_jḡu:l fi:h_innu rḥh jithḏḏr fi_kto:bar, wi sabab taḡxi:ru ḡamrⁱ fih fajda ḡazi:ma lu.

gindi. he:s il gawa:b minnu, ḡjibḡa ḡnozdri ḡḡṭṭo:n f_illi fuftu.

buḡṭṭr. la:kin lau ka:n ḡam⁷ ḡablⁱ dilwḡṭⁱ min hina:k ka:n jiku:n aḡ'san lu ḡalafan bi_jku:n fih hawa_kti:r fi l baḡrⁱ fi_kto:bar.

A. la:kin lau⁸ ma kanḡi fidil⁹ hina:k, ma kun'naḡ fufta¹⁰ l farḡh bi l xḡḡḡr illi ḡal lina ḡale(:)h fi l gawa:b da.

⁶ Or in. Alternatives: iza kuttⁱ ma haḡḡaḡtu:f, or iza ka:n ma haḡḡaḡtu:f, or iza ma kanḡi haḡḡaḡtu. The two last less common.

⁷ lau much better than in or iza. If kan were omitted, the sentence would be more suppositional and less vivid, "If he were to have started"... Not very good.

⁸ Better than iza. in not correct.

⁹ Or lau ka:n ma fidil, or lau ma fidil.

¹⁰ Or ma kunnaḡ nifu:f.

G. In truth, but for our receiving this letter, I would not believe that he has not come.

A. Aha, if we *had* believed, my dear fellow, we should have had all our trouble for nought.

III.

[Condition a pure supposition relating to the present. The supposition may or may not be a feasible one.]

G. If Marcus were here to-day, he would go with us to Giza according to our custom every Friday.

B. I think, if our friend were to change his mind, and started from there at the first opportunity, it would be better for him.

A. And if he did (does) *not* change his mind, what do you suppose would (will) happen to him?

B. I think his remaining is a danger to him, for the weather at that time will not be suitable to his health.

A. No! If God will, may He protect him until he comes safely!

IV.

[Condition alluding to a possible event, in the present.]

G. What is it that you think that Marcus is doing at this hour in which we are? But first, three o'clock here corresponds to one o'clock and a little there.

A. Reckoning so, if he is not still at table, he will just have risen from table, and gone to rest.

B. And if he isn't resting after his meal, what will he be doing?

G. If he isn't resting after his meal, he'll be reading a little in a book, or something.

V.

[Condition alluding to a future possibility, whether of a real or supposed event.]

A. When Marcus comes from Europe do you think he'll get off at Alexandria or at Port Said?

¹ lau la ("but for") requires a noun. istila:m is verbal-noun of istalam. Other equivalents: lau ma kunnaf istalamna, or lau ma stalamna:f, or lau kunnna ma stalamna:f (rarer: lau kam . . . lau ma kanf . . .).

² Or ma kuttif spdda?t, which means, however, "I should not have believed". N.B.—spdda?t often pronounced sadda?t.

³ Lit. "the not-thing".

⁴ lau, because the condition is impossible. in and iza would both suggest possibility.

⁵ Omission of kam would make meaning = "he will go".

- G. ĥaʔʔa lo: la_—stila(:)mna¹ l gawa:b da, ma kuttij a_—sɔddaʔ² innu ma ga:f.
 A. aho lau kunna sɔddaʔna ja ĥabi:bi kunna tiʃibna ʃala ʔalla³ ʃe.

III.

- G. lau⁴ ka:n murʔus hina_—nnaharda kan⁵ jiru:ħi wɔjjana_—g gi:za ĥasab ʃa(:)ditna kulli jo:m gumʃa.
 B. ʔaftikir lau gɔjjar⁶ sɔħibna murʔus fikru wi ʔam min hina:k f aʔrɔb fursɔ, jiku:n aħ'san lu.
 A. w_—in⁷ ma gɔjjarʃi⁸ fikru wala gaʃ, jig'rɔ: lu ʔeh jaʃni?
 B. aftikir, ʔuʃa:du hina:k xɔʔɔr ʃale:h ʃalafan iħ tɔʔsi fil wɔʔti da ma_—jkuŋʃi_—mwa:fiʔ li siħ'ħitu.
 A. la:, in ʃa ʔɔħ'ɔ:, rɔbbina jistur li ĥaddima ji:gi bi s sala:ma!

IV.

- G. illi tiftikru ʔinni murʔus bi jiʃmil e: fi s sa:ʃa di_—lli_—ħna fi:ha? ʔabli kulli ʃe:, is sa:ʃa tala:ta hina tiwa:fiʔ wi_—tna:sib is sa:ʃa waħida wi_—ʃwɔjjahnak.
 A. ʃala kida in⁹ ma kanʃi lissa bi ja:kul, ja do:b jiku:n ʔa:m mil ʔakli wi rɔ:ħ jina:m.
 B. w_—in ka:n¹⁰ ma bi_—jnamʃi baʃd il ʔakl, jiku:n bi jiʃmil e:h?
 G. in ma kanʃi¹⁰ bi_—jna:m baʃd il ʔakl jiku:n bi jiʔrɔ ʃwɔjjah fi kta:b walla ĥa:ga.

V.

- A. lamma ji:gi murʔus min urubba tiftikru jinzil ʃala_—skindi-ri:ja walla ʃala bur saʃi:d?

⁶ This condition not being impossible we may have iza gɔjjar or iza kam jɔjjar. Also, lau kam jɔjjar (and also lau jigɔjjar).

⁷ Or lau, or iza.

⁸ Or w in (w iza) ma kanʃi jɔjjar fikru . . . , or w in (w iza) ka:n ma gɔjjarʃi. But in these cases lau is not permissible because the meaning would then be "if he had not changed".

⁹ Or iza, but not lau.

¹⁰ Or iza. Notice the alternative positions of the negative. The positive would be in (or iza) kam bi jnam "if he is (actually) sleeping".

- B. I think the probability is, as I suppose, that he'll get off at Alexandria, for his relations are stopping there.
- A. If he really got off there, I'd go and meet him at the harbour, for I shall be in Alexandria during October. But if he doesn't get off there I shan't go and meet him at Port Said, for that will be impossible for me.
- B. If he does get off at Alexandria, he'll stop a few days at his relations; so if you, Girgis, are to be found there at the time you will go to him too.
- G. Of course, if I should be there, I go to him, that's certain. If I'm *not*, then it's not my fault.

[*Here, lo and behold, enters Marcus.*]

M. Good-day to you! [*All rise dumbfounded and startled.*]

A. What's this! Marcus?!

M. Well, this is odd! Do you suppose it's my ghost?

B. Why, fellows, I *said* that I saw him himself in the Muski!

G. Why, my dear fellow, there arrived only this moment a letter from you, in which you say that you were still in France, and were coming in October!

M. The will of Providence ordained that I should come at once, because they summoned me for the Government. And, in any case, I sent you a cable before starting. Didn't it reach you?

A. No, nothing reached us except this letter. If the cable *had* reached us we should have spared ourselves all this discussion.

* * * * *

The Reader. But in that case *we* should have missed a great lesson upon the conditional particles!

¹ Or *iza*.

² Or *aruḥ aʔablu* "I will go and meet them." The other construction (*ruḥt*) is more hypothetical in meaning. Notice the complete *absence* of past significance in the "past" tenses in the sentence in *nizil*, *ruḥt*; cp. the English "if he landed, I'd go," where "landed" is quite timeless, though past in form. Also possible: in *kan jisphḥi w jinzil*, *aruḥ aʔablu*; here *ruḥt* is inadmissible.

B. aftikir il ga:lib ḡala ṣṣṣnni ʔinnu jinzil ḡala skindiri:ja, ḡalaṣan ʔarɔjbu ʔaḡdi:n hina:k.

A. in ¹ ṣṣṣḡḡi w nizil ḡala hna:k ruḡḡi ʔabiltu ² fi l mi:na. ḡalaṣan rɔḡ aku:n fi skindiri:ja fi fahri kto:bar. la:kin iza ³ ma nizilfi hna:k m aruḡḡi aʔablu fi bur saḡi:d ḡalaṣan da jku:n mistaḡḡi:l ḡalajja.

B. iza ka:n jinzil ⁴ ḡala skindiri:ja ḡa jifḡḡol kam jo:m ḡandi ʔarajbu, fa ʔin ⁵ kuttⁱ tinwigid ⁶ hina:k wɔʔtaha ja girgis tibʔa t'ruḡ lu nta rɔ:xɔr.

G. bi t tɔbḡ, in ⁷ inwagattⁱ hna:k ruḡḡi lu. w in ma twagattⁱ, ⁸ ma b jaddi ḡi:la! ⁹

[wi fil ḡa:l illa w murʔus xɔffⁱ ḡale:hum.]

murʔus. naharku saḡi:d! [ʔa:mu kulluhum madhuḡi:n wi max-ḡuḡḡi:n.]

ani:s. d eh da! inta murʔus?!

murʔus. amma ḡaga:jib wi ḡarɔ:jib! umma:l xɔja:li?!

buʔtar. ma ʔulti lkum ja x'wanna inni fuḡtu fi l muski b za:tu!

gindi. ja ʔaxi, da wsi:lna gawa:b minnak dilwɔʔḡi bass, tiʔul lina fi:h innak lissa f farɔnsa wi ga:j fi kto:bar.

murʔus. irɔ:dit rabbuna ḡakamit ḡalajja:gi ḡa:lan ḡalaṣan tɔlɔbu:na fil ḡuku:ma. wi ḡala kullⁱ ḡa:l baḡat'ti lku talligrɔ:f ʔablim aʔu:m. hu:wa ma wisilku:f?

ani:s. la ma wisilnaḡ ḡa:ga ḡe:r ig gawa:b da bass. wi lau ka:n wisil it talligrɔ:f kunna waffarna ḡala nafsina l m³ḡawra di kullaha

* * * * *

il ʔa:ri. wala:kin fi l ḡa:la di kan rɔḡ minna ḡna darsⁱ kbir fi mawḡu:ḡ ʔadawa:t iḡ ʔɔrt!

¹ Or in, or as in next sentence, see note (2).

² Or iza nizil, in nizil.

³ Or iza.

⁴ in inwagatt, iza nwagatt.

⁵ See note (3).

⁶ Or w in ma kuttif anwigid, or in kuttⁱ m anwigidḡ. (The constr. with ka:n not so good.)

⁷ Or ma b jaddiḡ ḡi:la. Lit. "there is in my hand no device."

For Systematic Grammar.

RULES FOR CONDITIONALS.

(1) The "if" particle must always be followed by a *Past*,¹ either the auxiliary *ka:n*, *kutt*, etc., or some other past. But this "Past" does not express past time.

(2) If the thing to be expressed is

(a) a supposed event in the past, *ka:n*, etc., must be supplemented by a verb in the *Past*. (in, *iza*, not *lau*.)

(b) a supposed event in the present, *ka:n*, etc., must be supplemented by an Indefinite with *bi*. (in, *iza*, not *lau*.)

(c) a supposed event in the future, or a pure supposition, *ka:n*, etc., must be supplemented by an Indefinite without *bi*. But here an alternative is possible: *ka:n*, etc., may be dropped, and the verb in the second clause be put into the timeless "Past" tense, e. g. *iza* (in) *kuntu ti:gu*, *niʔabilkum*, or *iza* (in) *ge:tu*, *ʔabilna:kum*. (in, *iza*; for *lau*, see note (3)).

(3) Only if the condition expresses a past impossibility does the Past verb in itself convey a past meaning, e. g. *lau* ² *ro:h* = "if he had gone". But as this might also mean present impossibility ("if he were to go"),³ it is better to add here also the auxiliary: *lau ka:n ro:h*.

(4) The answering clause to this may be either a Past tense, or a Past with *ka:n*, etc., or *ka:n*, etc., with Indefinite: e. g. *lau ka:n ro:h ruht ana kaman* ("I should also have gone") (or *kutti ruht* or *kutt aru:h*).

(5) When two verbs occur together the negative may be attached to either: e. g. *lau kutti ma ruhti:f* or *lau ma kutti:f ruht*.

(6) *ka:n* may be used impersonally, e. g. *iza ka:n ruht* "if (it be that) I went". But with the negative this construction is to be avoided.

¹ *lau* is found followed by an Indefinite occasionally.

² *iza* with auxiliary also possible; but not in. Ex., *iza ka:n ro:h* "if he had gone".

³ *lau ro:h* suggests that he will not go—the hypothesis is improbable or impossible. in *ro:h* (or *iza*) suggests that he might possibly go.

SUMMARY OF EGYPTIAN COLLOQUIAL ARABIC VERBS

A. THE "SOUND" TRILITERAL.

	<i>Past.</i>	<i>Indefinite.</i>	<i>Imperative.</i>	<i>Participle Active.</i>	<i>Participle Passive.</i>
(a a)	'katab	(i i) 'jiktib	'iktib	katib	maktub
(i i)	'fihim	(i a) 'jifham	'ifham	fahim	mafhūm
		(i u) 'jistur	'istur	satir	mastur
		or (u u) 'justur	'ustur		

B. THE "WEAK" TRILITERAL.

(a) With 1st Radical ? or w.

(?)	kal	jackul	kul	wakil	ma'ku:l
(w)	wiʕif	'jiʕaf	'iʕaf	waʕif	mawʕuf
		or 'juʕaf	or 'uʕaf		
	wisil	ju:ʕul	iwsul	wa:ʕil	mawʕul
		or jiwsul			

(b) With 2nd Radical w or j.

(w)	ʕaf (ʕuft)	jiʕuf	ʕuf	ʕaʕif	(wanting)
(j)	baʕ (biʕt)	jibitʕ	biʕ	baʕiʕ	(wanting)
or occasionally—					
(w)	xaʕ (xuʕt)	jixaʕ	xaʕ	xaʕif	(wanting)
(j)	bait (bitt)	jibait	bait	baʕit	(wanting)

(c) With 3rd Radical w or j.

(a—a type)	ʕarɔ (ʕareɔt)	jiʕrɔ	iʕrɔ	ʕari	maʕri:(j)
(a—i type)	bana (banet)	jibni	ibni	ba:ni	maʕni:(j)
(i—a type)	nisi (nisit)	jinsa	insa	na:si	maʕsi:(j)
(i—i type)	risi (risit)	jirsi	irsi	ra:ai	(generally intransitive)

C. THE "INCREASED" FORMS.

(The Roman figures refer to the usual dictionary order.)

	<i>Past.</i>	<i>Indefinite.</i>	<i>Imperative.</i>	<i>Part. Act.</i>	<i>Part. Pass.</i>	<i>Infinitive.</i>
kattib (II) (with Quadriliteral).						
(a—i)	kattib	jikattib	kattib	mʕkattib	(mitkattib)	taktib
	karkib	jikarkib	karkib	mʕkarkib	(mitkarkib)	kqrʕaba
(or i—a)	noʕʕɔf	jinoʕʕɔf	noʕʕɔf	mʕnoʕʕɔf	(mitnoʕʕɔf)	tonʕif
	laxbɔt	jilaxbɔt	laxbɔt	mʕlaxbɔt	(mitlaxbɔt)	laxʕbɔtɔ
(weak in 3rd) (all a—i)	sawwa	jisawwi	sawwi	mʕsawwi	(mitsawwi)	taswijja
itkattib (V) (with Quadriliteral).						
(a—i)	itʕattib	jitʕattib	itʕattib	mitʕattib	—	(takattib)
	itʕarkib	jitʕarkib	itʕarkib	mitʕarkib	—	takʕarkib
(or a—a ²)	itʕnoʕʕɔf	jitʕnoʕʕɔf	itʕnoʕʕɔf	mitʕnoʕʕɔf	—	(tanʕʕɔf)
	itʕlaxbɔt	jitʕlaxbɔt	itʕlaxbɔt	mitʕlaxbɔt	—	talaxbi:t
(weak in 3rd) (all in a—a)	itʕarɔ	jitʕarɔ	itʕarɔ	mitʕarri	—	taʕarri
katib (III).						
	katib	jikatib	katib	mʕkatib	—	mʕkatba
						or kitab ³
(weak in 3rd)	na:da	jina:di	na:di	mʕna:di	—	munaʕda:
						or nunaʕijja
						or ʕida:(i)
itkatib (VI).						
	itʕatib	jitʕatib	itʕatib	mitʕatib	—	(taka:tub)
(weak in 3rd)	itʕama	jitʕama	itʕama	mitʕami	—	(taʕami)
ʕaktab (IV).						
	ʕaktab	jiktib	iktib	muktib	—	iktib
(weak in 2nd)	ʕafad	jifid	fid	muʕid	muʕad	ifa:da
(weak in 3rd)	ʕafta	jifti	ifti	muʕti	—	ʕifta:(i)
inʕatab (itkatab) (VII).						
	inʕatab	jiniʕtib	inʕatib	minʕatib	—	(inʕiʕatib)
(2nd and 3rd roots the same)	inʕall	jiniʕall	inʕall	minʕall	—	(inʕila:l)
(weak in 2nd)	inʕa:f	jiniʕa:f	inʕa:f	minʕa:f	—	—
(weak in 3rd)	inʕana	jiniʕbini	inʕbini	minʕbini	—	—
ikʕatab (VIII).						
	ikʕatab	jiktitib	iktitib	miktitib	mukʕatib	iktita:b
(2nd and 3rd the same)	ixtall	jixtall	ixtall	mixtall	(muxtall)	ixtita:l
(? in 1st)	itʕakal ⁴	jitʕikil	itʕikil	mitʕikil	(mutʕakal)	itʕika:l
(w in 1st)	itʕaʕad ⁵	jitʕitid	itʕitid	mitʕitid	(mutʕaʕad)	itʕita:d
(w or j in 2nd)	ixta:r	jixta:r	ixta:r	mixta:r	muxta:r	iktijja:r
(w or j in 3rd)	intaha	jintihi	intihi	mintihi	muntaha	intiha
isʕaktab (X).						
(a—i)	isʕaktab	jisʕaktib	isʕaktib	misʕaktib	musʕaktab	istikta:b
(or a—a ⁶)	isʕasmaʕi	jisʕasmaʕi	isʕasmaʕi	misʕasmaʕi	(mustasmaʕi)	istismaʕi
(with 2nd and 3rd the same)	istaʕall	jistaʕill	istaʕill	mistaʕill	(mustaʕill)	istiʕila:l
(with 2nd weak)	istafa:r	jistafir	istafir	mistafir	mustafar	istifa:ra
(with 3rd weak)	istabda	jistabda	istabda	mistabdi	—	istibda:(i)
Variant	istarojjah	jistarojjah	istarojjah	mistarojjah	—	—
(with 3rd weak)	istanna ⁷	jistanna	istanna	mistanni	—	—

¹ If a "heavy" consonant precedes or succeeds the second vowel.

² e.g. magadla or qidat, from qadil.

³ For iwtaʕad.

⁴ For iʕakal "to be stable". The hamza sometimes appears, e.g. iʕtaman "to intrust".

⁵ See note 1.

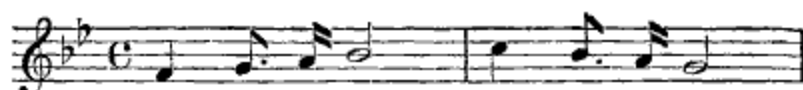
⁶ See previous note.

⁷ For istaʕanna.

APPENDIX

S.O.S.¹ SHANTIES

1.



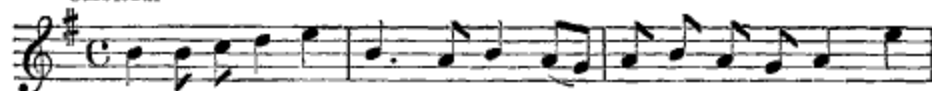
1. gum if fu-jux rō: - ha f fu-jux,
2. doil il ʔa-fan - - dij - ja ma gu:f,



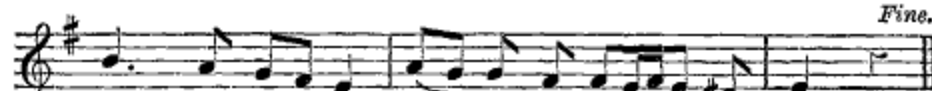
wi - hna ʔa - dih - na ³ zaj - jⁱ kul - lⁱ jo:m!

2.

CHORUS.



fu:f . . . ² hu: - wa ga: na, haʔ-ʔa hu:wa far - rōf -

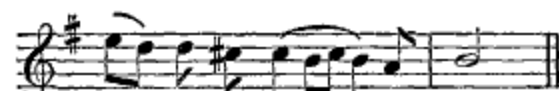


- nar ga - mi: - ʔan, dum ja za - ma: . . ni dum!

(VERSE)



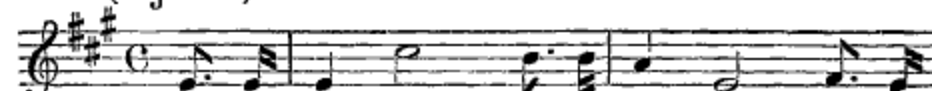
ja: mu - si: - ba - ti: min du-rus il ʔa-rō - bi!



CHORUS *Da capo.*

le:h ja za - ma: . . ni - le:h?

3. (il gawa:b)



ʔah ja si: di: fid - dⁱ he: - lak fid - dⁱ
sit - ti: i i i

¹ S.O.S. (School of Oriental Studies, Cairo).

² ʔu-l hina "kanin garnar", "mistir ʔaldar", "mistir ʔafro", "doktor watsen", walla ʔajjⁱismⁱ taini zajjima ji:gi.



5.



CHORUS.

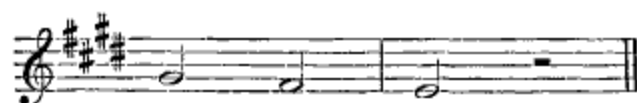


6.



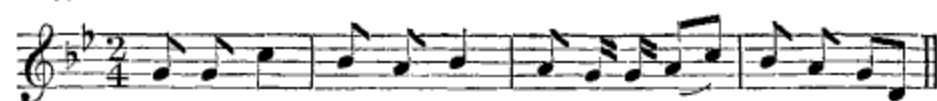


hūt - tu fil mu - ḏp: riḡ } wal ba - rp - ka fil
 xp - bar wi mub - tar: da
 is - mⁱ fil ḡi - ḏp: fa



im - ti hām! [*etc., ad lib.*]

7.



jaḡbnḡil joḡm sūhḡin noḡm ḡuḡm ba-la noḡm na: jim leḡh?



leh, leh, leh, leh, leh, leh, leh, leh?

8.

Baladi, baladi! 8.



(VERSE) ḡah ja: ḡa - zir: ḡe: . . ni wa-na biddḡa - rpwwah



ba - la - di: ba - la - di: ba - la - di: wis
 (or) fih

CHORUS.



sul - tḡ xa - dit wa - la - di: ḡah ja: ḡa - zir:
 ḡad - dⁱ xa - dit ku - tu - bi:?

Fine.



ḡe: . . ni wa-na biddḡa - rpw-wah ba - la-di:
 (For other verses, dal 8.)

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The reference-numbers are to the pages.

For the Arabic grammatical terms see the chapter-headings, and the Contents, pp. ix, x.

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